

ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM!—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

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Poetry.

Prayer.

"When morning is rising o'er mountain and lawn,"
And everything waketh to welcome the dawn,
When far down the valley the mists fly away,
Arouse thee from slumber, arouse thee and pray.

And when the still morn, in its beauty draws nigh,
And nature seems ready to languish and die,
Then hark on thy march in the heat of the day,
Then lift up thy thoughts to thy Father and pray.

When evening descends like a spirit of peace,
And labor and tumult grow fainter and cease;
When night cometh down in her starry array,
Then haste to the God of thy spirit and pray.

Remember His goodness, whose hand has supplied
Each want of thy bosom, nor ever denied
The smiles of his bounty to gladden thy way,
Remember his goodness and gratefully pray.

Oh! pray to him always, in sorrow or joy,
When peace is thy portion, when troubles annoy,
The sign of his presence the storm shall array,
"Or temper thy sadness—then constantly pray."

Original.

[For the Harbinger.]

A Clue to the Time of the End.

NO. V.

"The opposition which it experienced was, indeed, almost inconceivable, and afforded the clearest evidence of the pernicious tendency of those measures of extermination which former governments had adopted against the possessions of the Established Church, and how rapidly the confiscation of ecclesiastical property, founded on the pretence of applying it to purposes of beneficence and public instruction, leads to the total destruction of every species of religious belief. Universally the opinion prevailed that the restoration of the altar was but a prelude to that of the throne, and the Concordat was to be regarded as a solemn pledge for the speedy re-establishment of the ancient regime, a manifesto against all the principles of the Revolution.—These feelings were in an especial manner prevalent among the military and Democratic parties. Moreau, Lannes, Oudinot, Victor, and many others, openly expressed their repugnance to the measure and declined to join the ceremony which took place in Notre Dame on occasion of its solemn proclamation.

Napoleon, however, remained firm, notwithstanding all the opposition which took place, and the loud discontents of the capital; the re-establishment of public worship was announced by a proclamation of the Consuls, and on the follow-

ing day a grand religious ceremony took place, in honor of the occasion in Notre Dame. All the great bodies in the State, all the constituted authorities, attended, and proceeded in great pomp to the Cathedral. Such, however, was the repugnance of many of the generals to the ceremony, that it required all the authority of the First Consul to make Lannes and Augereau remain in the carriage when they perceived they were going to hear mass. It proceeded, nevertheless, with great *eclat* in the Cathedral of Notre Dame, which eight years before had been polluted by the orgies of the Goddess of Reason.

"Immediately after this change, the observance of Sunday was to a certain degree resumed. It was provided in the Concordat that the government offices should be closed on Sunday, and this was immediately done. Shortly after, a decree of the Consuls directed that all marriages should be proclaimed on that day, and the daily service of mass begin in the Tuilleries. But although the opposition which the restoration of religion met with in the corrupted population and revolutionary circles of Paris was very powerful, it was viewed in a very different light in the rural districts of France. The peasants beheld with undisguised delight the re-establishment of the priests, from whose labors and beneficence they had gained so much in former times; and the sound of the village bells again calling the faithful to the house of God was hailed by millions as the dove with the olive branch which first announced peace to the "green undeluged earth." The restoration of Sunday as a day of periodical rest, was felt as an unspeakable relief by the laboring population, who had never been able to establish the exemption from work on the tenth day, which the Convention prescribed, and were broken down by years of continued and unbroken toil. But the pernicious effect of the total cessation of all religious instruction and observances for nine years could not so easily be eradicated. A generation had been educated who were ignorant of the very elements of the Christian faith; the phrensy of the Revolution had snapped asunder a chain which had descended unbroken from the apostolic ages. To foreign nations, however, who could not foresee the deplorable internal effects of this long interruption in religious instruction, the spectacle of France again voluntarily returning to the Christian faith was in the highest degree acceptable. Contrasting it with the monstrous profanations and wild extravagances of the irreligious fanaticism which had prevailed during the Revolution, they deemed it the harbinger of tranquility to its distracted people, and peace to Europe. It contributed, more than any circumstance, to weaken the horror with which the revolutionary government had so long been regarded, and opened the way to the establishment of more kindly relations, not only with the governments, but the people of foreign States. The Emperor of Russia and the King of Prussia publicly expressed their satisfaction at the auspicious event, forgetting, in their joy at the restoration of so important a member to the Christian family, the jealousy with which a change so likely to consolidate the power of the First Consul, might possibly have been regarded. The Emperor of Austria styled it, with great felicity of expression, 'a service truly rendered to all Europe,' and the thoughtful and religious, everywhere, justly considered the voluntary return

of a great nation to the creed of its fathers, from the experienced impossibility of living without its precepts, as the most signal triumph to the Christian faith which had occurred since it ascended the imperial throne under the banners of Constantine."—Allison II., 202, 203.

Thus we are told that the events brought about by the Concordat of A. D. 1802, was the most signal triumph of the Christian faith that had occurred since it had ascended the imperial throne under the banners of Constantine. How then can it be possible that a triumph of the Catholic faith, which stands out on the pages of history as the most grand and imposing of all the successive conquests of the Papal power, should be the overthrow of that power? Surely it cannot be, unless we can make the greatest triumph of the Catholic faith its most signal overthrow.

We must remember that the dominion of the little horn was to be that of the three horns plucked up; consequently the dominion to be taken away must be the dominion which was given to it, that is, of the three kingdoms: for a power that is never possessed cannot be taken away. In what manner did this Concordat overturn the authority of the Pope over the three kingdoms? In no way whatever. We must remember also, that all the civil power that the Pope ever exercised in any territory except that of the three kingdoms, was by the voluntary consent of the people of those countries, so that the overthrow of papal authority in those countries must be by the withdrawal of support by the people. For this reason the withdrawal of Germany and Great Britain from papal authority was not the event that marked the close of the 1260 years; neither when France broke with Rome, A. D. 1793, will we find the prophetic mark; much less when she falls again into the arms of Rome, A. D. 1802, are we to look for that event as the grand boundary line of the 1260 years.

J. D. PRUDDEN.

For the Harbinger.

Revivals—Power of Exhortation.

There is a power attending heartfelt exhortation, and earnest entreaty and persuasion, that but few can resist; and without which accompaniment, the preaching of the Word fails in a measure to produce the effect designed and desired. We are too apt to cast aside those "conversions" as spurious, that have been the result of what is sometimes termed "a special effort," or what is termed "a protracted meeting." But is not a protracted meeting, or a special effort to save sinners, better than no meeting, or better than no effort? While it is the duty of Christians to be constantly and ever making "a special effort" to save men, yet what is termed revivals of religion, are not without their good; and special efforts to enforce the claims of the truth upon the mind of both saint and sinner, we know by experience, often result in much good.—There is no doubt but that the refreshing seasons of grace and mercy that the church enjoyed in days past, the showers of divine grace that were so frequently experienced and enjoyed by the Christian, were the result of the continued and earnest efforts of the devoted few who are ever devoted to the service of their Master. Yet, it is the duty of Christians to embrace those oppor-

tunities for special effort which circumstances may present. If certain seasons of the year make it more convenient for men to congregate where the gospel is preached, it is certainly important that Christians improve such times, and make every laudable effort to induce men to prepare to meet their God. The greatest cause to lament is, that there is not more "special efforts" made to save men. If we refer in our minds back to those seasons of awakening, we remember the earnest and solemn exhortations which accompanied every discourse of the preacher.—The sinner could not resist the earnest entreaties of the Christian. The lukewarm were induced to repent, and the backslider was reclaimed.—Difficulties between brethren were speedily settled; and infidels were caused to exclaim, "Behold how these Christians love one another."—Can we say such fruits were not of God? Sectarian controversies were laid aside, and Christians of every denomination could then work together in love for the one great object—the salvation of sinners.

The Bible, from beginning to end, is one continued invitation. What sinner is not affected by those words found in Ezekiel xviii. 11, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Also in Matt. xi. 28–30, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light?" We read in Acts xviii. 24, 28, "A certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace. For he mightily convinced the Jews, and that publicly, shewing by the scriptures, that Jesus was Christ." Eloquence and earnest exhortation, connected with the truth, are like showers upon newly planted fields. 1 Cor. iii. 6, "I have planted, Apollos watered: but God gave the increase." God will, in answer to prayer, bless such means to the salvation of sinners.

It is not only the duty of Christians to preach the Word, but, to be successful in winning souls to Christ, it is also their duty to make use of all the means in their power to accomplish the work: and exhortation is a very important item of the means with which the Christian, by the help of God, may succeed in the cause of Christ. Without argument, or examples from the Scriptures, reason and experience should teach us the efficacy of persuasion and exhortation. While fanatics, headed by the prince of error, are trumpeting the lie that the day of grace is past—that all men will be saved—that there is no God—that the judgment and resurrection is past: While all these opposing influences are at work to deter the spread of the gospel, and hedge up the way, and hinder the stable minded and faithful laborer in the vineyard of the Lord, so much the more should the devoted servants of Christ thunder forth and proclaim the solemn and awful truth, that the judgment of the great day nareth, and hasteth greatly, and warn, induce and persuade, exhort and urge men to prepare to meet their God.

It is also our duty to pray and wrestle with God, "that the word of the Lord may have free course and be glorified." Although, judging from the signs of the times, and what the Scriptures clearly teach will be the moral condition of the world near the Coming of Christ, there seems

to be but little prospect or hope that many will, by the use of any means, heed this last warning, and be induced to prepare for the judgment; yet we have no authority from the Word to limit the power of the Almighty. We know not how great a work God in mercy may yet perform, in a short time. It is the Christian's duty to labor as earnestly now, and more so, than ever before. For we are taught by the Word to "exhort one another, and so much the more, as we see the day approaching." Our persecutions, no doubt, will increase more and more in this work till the end. But the more diligent and faithful we are in this glorious cause, the more consistent and possible will it be for God to increase our spiritual strength, and give us his Holy Spirit to enable us to overcome every evil, and endure patiently all his righteous will. O that we may realize more and more our weakness, and our dependence upon Christ for strength to live holy and pure in his sight, that we may be constantly fit instruments to perform all the work he has designed for us, in this last time of peril and spiritual declension. And soon it will be said to us, "Well done, good and faithful servant, enter into the joys of thy Lord." H. B.

Troy, N. Y., Dec. 23, 1847.

For the Harbinger.

A Word to the Sinner.

Suppose you do succeed in your endeavors to hinder the spread of the truth, that the coming of Christ is near, even at the door, will it in the least stay the event? Think you will thus escape the vengeance of an insulted God? Suppose you succeed in blackening the characters of those who preach these truths, will your damnation be any the less sure? Suppose you succeed, by your infernal plots and hellish tricks, to make us appear in the eyes of the public the rascals you so much desire us to be, can you thus escape the "damnation of hell"? Suppose even we were the outrageous characters you represent us to be, would that alter the purposes of God, or prove his word untrue? No, no. However much we may be entrapped in the snares of your master the devil, and become like you in character, remember, the words of Jehovah can never fail.—We confess that we are but fallible men, subject to like passions as you are, and may in an unguarded moment yield to the deceptive influences which you may throw around us; but we can honestly say, that we have, and still are striving with our might to live an honest and peaceable life, and benefit your souls, and glorify God, by enduring in his service.

But the precious opportunity which you now enjoy to seek a preparation for the solemn scenes of the judgment, will soon be past forever. Of course this idea will appear fanatical to you, as long as you continue to resist the truths of the gospel. But if you throw down the weapons of your rebellion, and submit and conform to the requirements of the gospel of peace, you will then be able to see and understand the scriptures of truth. It is impossible for you see and understand the scriptures, until your dispositions are changed. "For to be carnally minded is death; but to be spiritually minded is life and peace.—Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." By all the motives which are presented by a God of long-suffering and mercy, we exhort you to flee from the wrath to come. Delay not,—

"But heed the awful warning,
Ten thousand calls invite;
Should you neglect the morning,
Then comes the doleful night.
For earth's eventful story

A few short months will tell,
The righteous rise to glory—
The wicked sink to hell."

H. B.

Troy, N. Y. Dec. 8, 1847.

[Selected for the Harbinger.]

On the Proper Regulation of the Appetites.

In connection with the views which have been presented in the preceding chapter, it is to be remembered, that the leading appetites and propensities in their specific forms, are but so many modifications of desire. And if it is acknowledged to be important, that the desires should be properly regulated, it is equally important, that the specific appetites and propensities, into which desire, under the appropriate circumstances, modifies itself, should be subjected to a similar regulation. And the same general remark will apply to the affections also, as well as to the appetites and the propensities; inasmuch as the affections are known to be characterized by desire, as an essential and leading element, and are susceptible of an inordinate action.

(1.) In the few observations, which we propose to make on the subject of the appetites at the present time, our first remark is this. The appetites are good in their appropriate place; but when they are not properly regulated, by being restricted to their appropriated occasions and objects, they are the source of great evil. I believe it is generally admitted, that the undue indulgence of the appetites—the "lower passions," as they are sometimes denominated—is the true source of inward impurity; a state of mind, which it is to be feared most persons know by melancholy experience, better than it can be illustrated by any description. Men speak of the appetites in terms which obviously indicate their convictions on this subject; they speak of them, whenever they operate out of their appropriate sphere and degree, as low, degrading, and polluting; and compare those who thus indulge in them, to the swine that wallow in the mire.

There is also something in one's consciousness which supports this view. When the appetites are entirely subdued and kept in their place, the subject of them, at least so far as the appetites are concerned, feels that he is pure in heart. But when it is otherwise, there is a sense not only of guilt, but of degradation; there is an inward consciousness of what may be termed metaphorically a stain or blot upon the mind. The soul feels itself, in the experience of its own state, to be very different from what it is at other times. The holy soul may be likened to a mirror, into which God may look, and behold the features of his own character reflected. But when it yields itself to the undue influence of the appetites, the mirror becomes stained and darkened, and God is no longer seen in it.

(2.) In accordance with these views, a person may become impure, as in point of fact many do become impure, by the inordinate indulgence of the appetite for food and drink. The Savior ate and drank without prejudice to his holiness, because he did so in fulfilment of the laws of nature. The truly devoted followers of the Savior will endeavor to imitate his example in this respect. "I felt no disposition," says the pious Brainard, "to eat and drink for the sake of the pleasure of it; but only to support my nature, and to fit me for divine service." It may perhaps be properly added, that even heathenism, which thus utters a voice to teach and improve an imperfect Christianity, can furnish us a lesson on this subject. It is said of Hannibal, the celebrated Carthaginian commander, that in the use of food and drink, he consulted merely the wants of the physical system, without any regard

to the suggestions of sensual pleasure. In the language of the Roman Historian, "*Cibi potationisque desiderio naturali, non voluptate, modus finitus.*"

This fact, among other striking traits of character, is obviously mentioned as a ground of commendation by the historian, who, heathen as he was, as well as the celebrated subject of his remarks, seems to have had a clear perception of the intentions of nature.

Happy would it be, if such views and practices more generally prevailed. But it is a painful truth, that multitudes of persons, and some even of those who claim to be the Savior's followers, pollute themselves by taking food, not for the sake of the food and in the fulfilment of the intention of nature, but for the sake of the pleasure which it gives; making the pleasure the ultimate and oftentimes the sole object. In other words, they eat and drink for their lusts' sake.—They do not eat and drink because it is necessary to support nature: an important object, which, when properly kept in view, has a tendency to limit the quality and quantity of the articles taken; but in order that they may gratify their selfish propensities. Such are the persons that are properly denominated *impure*; and they feel themselves to be so. The superabundance of the flesh, nourished by meats and drinks stimulating in their nature, and inordinate in quantity, seems to spread a coat of its dark and unseemly accretion over the mind itself. The amount of impurity which results from this source is immense; and will abundantly account for the lamentations of many persons over their spiritual leanness.

(3.) One of the principles coming under the denomination of the appetites is that which results from the relation of the sexes. A serious mind one that is disposed to recognize the benevolent hand of God in all his works, will not be inclined to speak in terms of disparagement of this appetite, which, in an important sense, is the foundation of the family state. But sin, which has spread its poison everywhere, has converted that, which was designed for good and nothing but good, into a source of evil. Every desire, founded upon the relation of the sexes, which is not in accordance with the providence and will of God, leaves a stain upon the mind's purity, and is at war with holiness. But it is necessary merely to allude to the dangers from this source. The holy mind, which appreciates the importance of watchfulness in every direction, will not be inattentive to the perplexities and hazards which exist here. A single emotion, at variance with entire purity of heart, is inconsistent, so long as it exists, with communion with God; and with his favor.

(4.) We leave this subject with one or two observations more. In connection with what has been remarked, we are naturally led to urge upon all persons, who wish to live a life of true holiness, the great importance of living in such a manner, in the exercise and indulgence of the appetites, as to fulfill, and nothing more than fulfill, the intentions of nature: or rather the intentions of the wise and benevolent Author of nature. The life of God in the soul has a much closer connection with modes of living than is generally supposed. If Christians, instead of indulging and pampering the appetite for meats and drinks, would be satisfied with simple nourishment, and with that small quantity which is adequate to all the purposes of nature, what abundant blessings would infallibly result both to body and mind! Many dark hours, which are now the subject of sad complaints on the part of professed Christians, would be exchanged for brighter ones. God would then reveal his face of affection and love, which it is impossible for him to do to those who enslave themselves in this manner. And in relation to any other principles,

which properly come under the head of the appetites, beneficial and important as they undoubtedly are in their place, if they could be restrained to the purposes and the limits which their Author has assigned, it would certainly make a vast difference in the relative amount of sin and holiness, of suffering and happiness, in the world.

Christian, think of these things! Ye, who seek the experience, the indispensable and blessed experience, of holiness of heart, earnestly make them the subject of reflection and prayer. "Blessed are the pure in heart, for they shall see God." "Whether ye eat or drink, or whatsoever ye do, do all the glory of God."—T. C. Upham.

Slavery and the Church.

Corruption of the Church.

THE PROTESTANT EPISCOPAL CHURCH.

Of this church I have little to say; for, from the very nature of its organization, and the character of the elements of which it is composed, it is the very last of all the sects to which any cause of reform should look for aid. From the commencement of our enterprise, it has been an inveterate enemy of abolition, and has thrown its entire influence, as a body, into the scale of slavery. Among its members have been found a few sterling abolitionists, but fewer probably, in proportion to its whole numbers, than in any other denomination. I believe the first instance of the opening of its meeting-houses for antislavery lectures is yet to be recorded; and if, in its ecclesiastical capacity, it has done less to sustain slavery, by positive action in its favor, than some of the other sects, it has not been for want of love for the system, but from its haughty and dignified indifference to all matters of general interest.—Many of its ministers and members are slave-claimants, and nearly all of them legalize slavery, and strenuously oppose its abolition in the District of Columbia; and in abusive treatment of people of color, they have, if possible, rivalled even the Methodist church.

Some idea of the spirit which pervades this body towards that portion of our countrymen to whom God has given a complexion differing from ours, may be gathered from the following extracts from a recent work from the pen of Judge Jay, himself a Churchman, entitled "Caste and Slavery in the American Church."

Mr. Jay says:—

"In the month of June, 1839, the Board of Trustees of the General Theological Seminary, composed of the bishops and clerical and lay delegates from the different states and territories, met at New York; and their proceedings were subsequently published in a pamphlet. From the minutes, it appears that a candidate for holy orders in the diocese of New York, now the Rev. Alexander Crummell, applied to them, by petition, to be allowed to enter the seminary as a student; that the petition was referred to a committee consisting of the Right Rev. Bp. H. U. Onderdonk, Rev. Drs. James Milnor and Hugh Smith, and Wm. Johnson, David B. Ogden, and Edward A. Newton, Esquires, who, after deliberate consideration, recommended a resolution of rejection, which, on the motion of the Rev. Francis L. Hawkes, D. D., was adopted; that the Right Rev. Bishop Doane asked leave to enter his protest against the decision, and that leave was not granted. Neither the reasons for their decision, nor the disqualification of the candidate, are even intimated by the minutes; but it does appear, that the right of every candidate for orders to enter the seminary was expressly guaranteed by the constitution, which the trustees were bound to obey; and that this fact was well

known to them, also appears from an amendment proposed by the bishop of New York, while the matter was pending, to the very clause upon which they were trampling.

"The true cause which led the trustees to nullify the constitution and deny the right of the candidate, and which they were ashamed to acknowledge, was, that he was a colored man; and this was the only cause—his diocesan, Bishop Onderdonk, of New York, having declared in 'The Churchman,' (Nov. 4, 1839,) that he explicitly stated to them, 'that if they should think it right and proper to admit a COLORED MAN into the Seminary, he considered the applicant before them, one in whose case it might with great safety and propriety be done.'

"The Rev. Peter Williams, for many years a respectable clergyman of New York, was never allowed to sit as a member of the Diocesan Convention, nor has the Church of St. Philip, of which he was the pastor, been yet represented in that body. He died soon after the act of the trustees, upon which we have been remarking, was exposed to the world; and to counteract, as far as possible, the indignation it had excited, the clergy, in a body, attended his funeral, and the bishop of New York pronounced from the pulpit a high eulogium upon his character. Several of the clergy admitted that it was done merely for effect, and one of them bitterly remarked at the funeral, that the empty honors to the lifeless dust were a poor atonement for the insults so often offered to the living man. The Rev. Mr. De Grasse, another colored clergyman of the Episcopal church, of fine talents, excellent acquirements, and amiable disposition,—who, three years previously to the application of Mr. Crummell, had been excluded from the Seminary, and who, after a residence of some years in this city, sought in the West Indies the respectful treatment and sympathy he could not find at home, and there ended his early years by a Christian's death,—once said to the writer, with tears in his eyes, 'I feel that the bishop and many of the clergy are against us—that they do not want any colored clergymen in the church. I have struggled against the conviction, but it is impossible to resist it; the proofs are too strong; I experience it daily; I know it is so.'

"In the diocese of Pennsylvania, an express canon debars the African church from being represented in the Convention, and excludes the rector from a seat. Truly! a singular picture to be exhibited by Christians meeting as a council of the church; but the limits of caste stop not here! Beautifully says the poet—

'Are we not brothers?

So man and man should be;

But clay and clay differs in dignity,

Whose dust is both alike.'

"Since Shakspeare wrote, even the dust has learned to claim precedence over dust; and *Noli me tangere* is daintily inscribed upon the mouldering coffin-lid.

"Ay! this 'aristocracy of color' is maintained, not only in God's temples, but even in that last abode where all distinctions have been supposed to disappear. In the very graveyard, where Death reigns as conqueror, and worms revel on the mouldering remains of manliness and beauty; where pride, and pomp, and power, have doffed their trappings, and have said to corruption, Thou art my father, and to the worm, Thou art my mother and my sister; where the voice of passion is forever stilled, and the heart that has ceased to beat is cold as the marble beneath which it reposes;—even here, among the tombs, Prejudice has his dwelling, like the demoniac of old, and Caste, under the sanction of the church, rears his hideous and revolting form.—How many similar instances there may be, we

know not; that we cite has come under our immediate notice. The vestry and wardens of an Episcopal church in the diocese of New York, a few years since, accepted a deed for a cemetery, which was demised to them upon the express condition embodied in the indenture, *"that they should never suffer any colored person to be buried in any part of the same"*; and all the subsequent conveyances on the part of the church, of vaults and burial-places, are subject to the same condition."

THE UNITARIAN AND UNIVERSALIST CHURCHES.

Whoever has bestowed an hour's serious reflection on the nature and tendency of ecclesiastical institutions, will see that these churches have much less power to harm any work of reform, than those sects which are called evangelical. From the looseness of their organization, and anti-Pharisaic character of their professions, their ecclesiastical influence is comparatively limited, either for good or for evil. Their influence is more that of the individual; and in relation to slavery, they stand much nearer the position of non-church-communicants, than do the other sects. But still they have an ecclesiastical existence, and, of course, some ecclesiastical influence; and that influence, however trifling it may have been, has all been given in support of slavery. As a body, they have given the anti-slavery cause no countenance. The least that can in truth be said of them is, that, ecclesiastically, they have walked in the footsteps of the priest and the Levite, straight by the poor, bleeding slave, on the other side, or have turned aside only to cast a cold and heartless look upon his wretchedness; while in the capacity of citizens, they have joined his oppressors, and assisted in stripping him of his rights, and plundering his domestic hearthstone. And as they profess to be Christians, and members of the church of Christ, and at the same time *legalize slavery and the slave trade*, and also fellowship slave-claimants as Christians, there is no essential difference between them and the other sects. They are all under the same condemnation, and are alike the enemies of truth and impartial freedom.—S. S. Foster.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, JANUARY 8, 1848.

Advent Harbinger—An Experiment.

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We propose to publish the present volume of the Advent Harbinger at the very reasonable price of SEVENTY-FIVE CENTS. This is an experiment, which, the Lord willing, we intend to try for the term of one volume; and then, should time continue, and the plan succeed, the terms of the Harbinger will be reduced and established at the low price of only one dollar a year. But should the plan fail to meet our expectations, we shall again have to put it at its former price. But the plan will succeed, provided our Subscription List can be increased by the addition of

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But the *Thousand additional Subscribers*,—
HOW ARE THEY TO BE OBTAINED?

By a *faithful effort* on the part of each one who feels interested in this matter. Go to that class whose only excuse has been, 'The paper is too dear, I am unable to pay for it, and tell them they can now have it for Seventy-five Cents: no one, we think, will object to that price, and but few feel too poor to pay it. In this way the glad tidings of the coming kingdom may be carried into the humble dwellings of many, where it now seldom enters. Thus, also, will be afforded a good opportunity for each brother and sister, at least to try, to do something in this cold and unbelieving time, for the advancement of the cause of our soon coming Lord. Who will engage in this work? We trust many will, and without delay, and report to us soon the success of their efforts.

Ministers and travelling Lecturers. Our ministering brethren may assist us in obtaining the desired number of subscribers, by laying this matter, at suitable times and places, before their congregations. In so doing, they will at once obtain many subscribers; enlist others in the same good work; and wake up a reading interest, which, in a great measure, is the life of a religious community.—Traveling Lecturers can do much towards forwarding this enterprise. Will they, and our brethren in the ministry generally, interest themselves in this cause?

It will also aid in furnishing the number of subscribers we need, if those who take another paper can be induced to take the Harbinger also; the additional expense of Seventy-five Cents is but a trifle, especially to those who are in easy circumstances; while a number of such little sums united make the great amount we need to carry out this enterprise. Let this matter be laid before such, and doubtless many of them will lend us a helping hand, for the term of one volume, if no longer.

OUR FREE LIST.

At the price we now offer the paper, we cannot, without a large list of paying subscribers, send it gratuitously. What, cry some, will you deprive the Lord's poor of the glad tidings of the kingdom, which are weekly borne to them on the pages of the Harbinger? No; this we cannot do: the gospel must be preached to them. We propose to give the Lord's benevolent stewards an opportunity to have the pleasure of aiding in this work of love. We propose to publish a list, weekly, of the cost of the papers sent to the poor, and the voluntary contributions of those who may feel disposed to aid in meeting the same. In this way we hope to be able to send out more papers to the poor than we have ever before done, for we think many who have the means will engage in this good work with a zeal and cheerfulness, which becomes our high and benevolent profession. Who will be first in contributing for this among the best of purposes?

It will aid us in accomplishing this work, if every one who now receives the Harbinger, free of charge, will try, at least, and pay for it. Those who can, should esteem it their privilege and duty to do so.

To aid in carrying out this plan, we must urge the necessity of making

ALL PAYMENTS IN ADVANCE,

or when the paper is ordered. If there is a lack of promptness in paying this small price, our plan will be defeated. And we hope those whom it concerns

will bear in mind *past* accounts; we shall need our dues to aid in publishing our sheet at its reduced price.

POSTAGE.

Postage must be paid on all letters from our patrons. We cannot afford the Harbinger to them at Seventy-five cents, and be subjected to Postage too. A word is all that is needful: all, we trust, will do the fair thing.

Finally, we have and do still most sincerely crave the blessing of God upon this enterprise, if it is according to his will: we feel that it is, and think it will succeed, and be the means of greatly enlarging the usefulness of our humble sheet. We do therefore most confidently appeal to our brethren, to aid us what they can, in the several ways we have marked out, in furthering the objects before us; and we believe we do not appeal to them in vain. Will they *immediately* see what can be done?

Our Canada subscribers will receive their papers at one dollar per volume, as usual. We cannot at present reduce the price to them, as we have to pay *twenty-six* cents postage on each volume; and besides, from five to ten cents postage on the most of their letters, and from two to three cents discount on all their money. We name this not by way of complaint, but to let the reason be known why our terms to them are continued at one dollar. We trust our brethren in Canada will be satisfied with this explanation, and act well their part in aiding us to carry out the objects of this undertaking.

OUR FREE LIST.—Under this head we purpose to keep our readers apprised of the number and cost of papers we send to the worthy poor, free of charge, and the several sums which the benevolent may contribute to aid in meeting the expense of the same. The opportunity is now offered for any one to contribute, as the Lord may direct.

Exposition of Isa. ix. 6.

(Concluded.)

The Mighty God] Or, as Dr. Clarke, in his notes on this text, renders it, "*Eligibber, the prevailing, or conquering God.*"

Every informed Bible student well knows, that the term 'God' has a great variety of applications in the Bible, and that all Bible names are significant of some quality, power, or thing. Hence, *Elijah* signifies, God the Lord, or, strong Lord. *El Eloehe*, God, the God of Israel. *Eli*, *Eli*, my God, my God. *Eliab*, God my Father. *Eliathah*, thou art my God. *Elihu*, he is my God himself. *Elisha*, salvation of God. *Lemuel*, God with them. *Emanuel*, God with us. And *Eligibber*, The Conquering God, or, The Mighty God. See Cruden's large Concordance; and Clarke's Notes, on Isa. ix. 6.

The term God is applied to Satan: he is called "the god of this world." 2 Cor. iv. 4.

It is said of the Man of Sin, that he sitteth in the temple of God, showing himself that he is God. 2 Thess. ii. 4.

Moses is called God. "See I have made thee a God to Pharaoh. Ex. vii. 1.

Judges are repeatedly called Gods. "Who is like unto thee, O Lord, among the Gods?" Ex. xv. 11. Thou shalt not revile the Gods, nor curse the ruler of thy people. Ex. xxii. 28. For the Lord your God, is a God of Gods. Deut. x. 17. God standeth in the congregation of the mighty; he judgeth among the Gods; I have said ye are Gods; and all of you are children of the Most High, but ye shall all die like men. Psa. lxxxii. Among the Gods there is none like unto thee, O Lord. Psa. xxxvi. 8.

Angels, we think, are called Gods. "Worship him all ye Gods . . . for thou, Lord, art high above all the earth; thou art exalted far above all Gods." Psa. xcvi. 7, 9. We think Paul refers to this text in Heb. i. 6. "When he bringeth the first begotten into the world, he saith, And let all the angels of God (or, all ye Gods), worship him."

Christ justified the application of the name God, to men. He said, "It is written in your law, I said ye are Gods? If he called them Gods unto whom the word of God came, and the Scriptures cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?" John x. 34-36.

In view of this great variety of the application of the name 'God,' well might Paul say (1 Cor. viii. 5), "There are Lords many, and Gods many." But in contradistinction to all these weak, imperfect, finite Gods, who should 'all die like men' (Psa. lxxiii.), this "child born," and "son given," should be called the mighty, or prevailing, or conquering God. For "the spirit of might should rest upon him." (Isa. xi. 2) And "he was a prophet mighty in deed and word before God and all the people." (Luke xxiv. 19) "All power in heaven and earth is given unto him, of his Father," (Matt. xi. 27; xxviii. 18.) so that he is mighty, or able to save, all who come unto God by him. He will soon come in power and great glory, the mighty King of kings and Lord of lords, to destroy his enemies, give eternal life to all his children, make all things new, and fill the earth with the glory of God. Well may he be called the Mighty, or Prevailing, or Conquering God.

But the question which we suppose the brother, who called for this exposition, desires answered, is, Is Christ called God, in the highest sense of the term? We think not. Because

There is a God from whom he came. "I proceeded forth and came from God." John viii. 42.

To whom he prayed. "My God, my God, why hast thou forsaken me?" Matt. xxvii. 46.

To whom he ascended. "Go to my brethren, and say unto them, I ascend to my Father and your Father; and to my God, and your God." John xx. 17.

At whose right hand he stands. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Acts vii. 25, 26. "Sat down at the right hand of God." Heb. ix. 12.

Between whom and man he mediates. "For there is one God, and one Mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5.

Who calls him by this name. "But unto the Son he saith, Thy throne, O God . . . Therefore God, even thy God, hath anointed thee." Heb. i. 8, 9. This shows clearly, that there is a Being who is the God of Christ, which could not be so, if Christ is God in the highest sense of the term.

Finally, we believe Christ is called God, not in the highest, but in a subordinate sense; because Paul says (1 Cor. viii. 5, 6), "For though there be that are called Gods, whether in heaven or in earth (for there be Gods many and Lords many), but to us there is but ONE GOD, the FATHER, of whom are all things, and we in him, AND ONE LORD JESUS CHRIST, by whom are all things, and we by him."

Jesus is the name which God has given to Christ. "Shall call his name JESUS." (Luke i. 31.)—"Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of JESUS every knee should bow." Phil. ii. 9, 10. Jesus, then, is the proper given name of Christ. But 'God' is a name which he inherits, on the principle that a son inherits the name of his fa-

ther. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb. i. 4. What is that more excellent name which the Son of God inherits?—Verse 8th we think tells. "But unto the Son, he (God) saith, Thy throne, O God.—God, then, is the name the Son inherits. It would be absurd to talk about the Supreme God inheriting any name.

Everlasting Father] Or, as Dr. Clarke, in his notes on this text, renders it, "Father of the everlasting age." The true meaning of the phrase, we think Bro. Needham has given, on the first page of the Harbinger for last week.

"Why is the Lord Jesus called the 'second Adam?' I conceive it to be this: 'The children of this age,' says our Lord, 'marry, and are given in marriage; but those who shall be accounted worthy to obtain that age, neither marry nor are given in marriage, neither can they die any more, for they are the children of God, being children of the resurrection;' and, says Paul, 'as we have borne the image of the earthly [Adam], so shall we also bear the image of the heavenly [Adam]. By age, is meant the mortal, in which men marry and propagate their species by natural generation, and the immortal, never-dying, never-ending age, in which they neither marry nor propagate their species.—The first Adam stands at the head, and is the father of the first, stamping his earthly, mortal, dying image on his posterity. Gen. v. 3. The second Adam, 'the Lord from heaven,' stands at the head, and is the father of the second, the immortal, the never-dying age, stamping his heavenly, glorious and immortal image on his children—the children of the resurrection. In this light, I conceive, he is called by Isaiah, 'The everlasting Father.' He comes: a nation is 'born at once.' Who is the Father of it? Who? Jesus! They are born in a moment, in the twinkling of an eye! And Jesus, the second Adam, has begotten them. Jesus has given birth to a new race—an immortal race—to a new and everlasting age! All hail our coming king! our Father everlasting! our life-giving Immanuel! and we his everlasting children? O glorious hope! O blessed Jesus! Come, and come quickly, and deliver thy groaning, waiting children!"

We will add: Our earthly fathers, where are they? They are dying and are dead. But Jesus, the Father of the Everlasting Age, "ever liveth." Thank the Lord, "He dieth no more; death hath no more dominion over him." All who believe and obey him, are his children, and will also live forever—of course he is their father, for it is said, "Behold I, and the children whom the Lord hath given me." Isa. viii. 18. "And again, Behold I and the children which God hath given me." Heb. ii. 13.

In whatever sense Christ is called Father, there is nothing more clearly taught in the Word, than that Christ has a Father, who sent him. "The Father hath sent me." John v. 36. "And we have seen and do testify, that the Father sent the Son, to be the Savior of the world." 1 John iv. 14.

To whom he prayed, "Saying, Father, if thou be willing, remove this cup." Luke xxii. 42. "Father forgive them; for they know not what they do." Luke xxiii. 34.

To whom he commended his spirit. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit." Luke xxiii. 46.

To whom he ascended. "I ascend unto my Father, and your Father; and my God, and your God." John xx. 17.

With whom he has sat down. "To him who overcometh will I grant to sit down with me in my throne, even as I overcame, and am set down with

my Father in his throne." Rev. iii. 21.

To whom he will deliver up the kingdom. "Then cometh the end, when he shall have met every kingdom to God, even the Father." 1 Cor. xv. 24.

Who said, "My Father is greater than I." John x. 29. And, "My Father is greater than I." John xiv. 28.

Finally, Paul gives us the true light on this subject. He says (1 Cor. viii. 5), "There is ONE GOD, the FATHER—and one LORD JESUS CHRIST." "ONE LORD—ONE GOD AND FATHER of all." Eph. iv. 5, 6, and many other similar texts, which the enquirer after truth is requested to consult.

Prince of Peace] A ruler, or king, as the next verse assures us he will be, "upon the throne of David, and upon his kingdom, to order it, and establish it with judgment and justice, from henceforth even forever." He will not be an oppressive, unrighteous king, like earthly tyrants, but he will be a king who will 'reign in righteousness,' and of the 'increase of his government and peace there shall be no end.' His will be a kingdom of everlasting peace; and, in view of it, well might the Prophet call the glorious king, Prince of Peace.

The zeal of the Lord of hosts will perform this] And we, in these last day, have the fullest assurance that this most precious promise will not fail, but will all be fulfilled. The Lord of hosts stands pledged to fulfill it. Near eight hundred years after the giving of this promise, the "Child born," and "Son given," and "Wonderful, Counsellor," made his appearance, to the joy of those who waited for the Consolation of Israel; thereby giving us the strongest assurance that he will, in due time, come, the "Mighty," or "Conquering God," "the Father of the Everlasting Age," and "Prince of Peace." We should not doubt; but should hold fast the profession of our faith, without wavering, remembering at all times, with a joyful and well grounded hope, that this great and glorious work, which the Lord of hosts in his zeal has partly performed, he will, in due time, perfect, to his own glory. And that time, doubtless, is at the door. May we be found in a condition to rejoice in its consummation.

"Two Horned Beast."

NO. IX.

(10) "And there was given him a mouth speaking great things, and blasphemies . . . and he opened his mouth in blasphemies against God, to blaspheme his name and his tabernacle, and them that dwell in heaven." Rev. xiii. 5, 6. As this blasphemous mouth, which was given to the ten horned beast, more properly belongs to another part of this investigation, we will just say of it now, that we understand it to be the same as the "mouth speaking great things," in Dan. vii. 8, and that both are symbols of the Papal church, which has been the mouth-piece of the ten horned beast, or ten kingdoms of Western Rome, especially for between four and five hundred years, when those kingdoms were under Papal supremacy; and she yet is not dumb, but performs well her deceptive part for the beast, in this respect.

(11) "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." V. 10. How this part of the prophecy, by expositors, has almost uniformly been applied to the Papacy, we are unable to tell. It certainly is no more true of that power than of some other powers belonging to the beast. And besides, the Papacy is not the prominent subject of this part of the prophecy. When we understand that the ten horned beast is the subject of this prophecy, then we shall find but little difficulty in understand-

ing the text under consideration. It doubtless is the kingly is the last form of the beast which was to exist until destroyed by the Lord. His coming, it would be in vain for any earthly power to try to conquer those kingdoms, and change the form of the beast. He that should have the ambition to attempt it, though he might succeed for a while, and kill many with the sword, and lead many into captivity, or conquer them, yet the sword in turn should prevail against him, and God's word be justified, in the preservation of the kingly form of the beast until its destruction by the Lord. The career of Bonaparte is a most striking fulfilment of this prediction. Universal dominion doubtless was his ambitious aim: he killed with the sword and conquered many, yet the sword prevailed against him, and he died in disgraceful captivity.

The "patience and faith of the saints," during the long, oppressive, and bloody reign of the kingly form of the beast, consists, we think, the one, in enduring the trials and persecutions to which they have been subjected, and the other, in believing that the word of God will be accomplished in their final deliverance, and the destruction of their enemies. And now is a time when these graces, especially the latter, should be kept in constant and lively exercise.

Urgent duties prevent our saying more on this subject now. We purpose, in our next, to speak of the mark, name, and number of the name of the beast.

Time of the Advent.

Some of our brethren are again disappointed in their calculations on the definite time for the advent of Christ: the close of '47 or commencement of '48, was the time they expected he would appear. We hope their faith in the prophetic word, by their repeated disappointments, will not be shaken; but we do hope they will give up all confidence in all human calculations, on the time of the advent, and learn to cleave to the plain and immutable word of the Lord, in this and all matters of faith and works.

We wish not, by these remarks, to be understood to object to the closest investigation on the time of the advent: for we love such investigation—wish we had more of it to lay before our readers—it is the prominent present truth that should be kept constantly alive in community. But we do object to coming to unwarranted, definite and positive conclusions on this bible, this sacred, this momentous question. Some seem to think that it is impossible to run to extremes in this case, but we should remember that we are no more under the restraining power of God in this matter than in any other: we can err in, and abuse the best of causes—and wisdom is as necessary to direct in this as in any other cause, of minor consequence.

We do think it is high time that we all become grounded and settled (not in mere human opinion, but) in the FAITH, in this important matter; the happiness, and, we fear, the salvation of many an uninformed, unsettled, yet honest mind, demands it. Repeated disappointments do seriously affect them: it is unreasonable to suppose it can be otherwise. We cannot stand without faith, and we cannot believe without evidence. Well, all the supposed evidence on precise definite time, has hitherto failed; and just so far, with some, as this kind of evidence has betrayed their confidence, they have just so far lost confidence in all calculations on time: for they have wrongly been taught that precise definite time is embraced in the only true theory. Hence, their faith has died, and they have fearfully apostatized from the true faith. We should now endeavor to lay before such, and all others, the truth of this momentous question—lay the foundation to their faith

and hope, which will not betray their most sanguine expectations—lay it so sure, that he that believeth in it 'shall not be confounded.'

Such a foundation the word of God, and immutable facts, do lay, on the time of the advent. A foundation firmer than the pillars of the heavens and earth: for in reference to it the Savior has said, "Heaven and earth shall pass away, but my words shall not fail." What words? Some of them are, "Of that day and hour knoweth no man"—and "When ye shall see all these things, know that it is near, even at the door."

Here is a sure foundation on which our faith can rest, unshaken, until our Lord shall come. The angry storms of sectarian strife, that howl in unholy discord around us—the conflicts and trials of the way—and the failure of ten thousand human calculations on the time, and even death itself—cannot shake this immutable foundation. Those who understandingly rest upon this rock of inspired truth, clearly see in the prophetic numbers, and the numerous signs of the times, of every description, the most undoubted evidence, that the coming of the Lord is emphatically near. They gather from all the definite calculations, and disappointments of those who make them, additional evidence to strengthen their well grounded faith. How blessed is such a position as this. Those who occupy it, as they may and should, are filled with faith and hope, with peace and the strong assurance of soon beholding their long absent Lord, coming to reward them with the crown of eternal life.

What if '47 has passed, and the world rejoices, and a formal and world loving church triumphs; and the hearts of some of the scattered and despised, yet faithful ones, are made sad? The word of God has not failed—his promises are yet precious and sure—the Lord will come—the kingdom will be set up, under the whole heavens—the saints will possess it—and the glory of God will fill the whole earth. And, that the auspicious day for this great and glorious work to be consummated is at the very door, is as certain as the word of God is true, and well-known facts are immutable.

Sinner, prepare to meet that day in peace.—World-loving, and pleasure-seeking church member, your external garb of religion will not hide your sins in that burning day: the Omniscient Eye of Jehovah will search out the most secret and hidden recesses of your impure heart. O, put away your sins, now, that you may stand justified, when the Son of Man shall appear. And, ye meek and holy followers of the Lamb, who cry and sigh on account of the abominations that are committed in the land, and who are looking for the coming of the Lord, keep your garments pure. Seeing you look for such things, what manner of persons ought you to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. Let no man take your crown—it will soon be given to all who endure unto the end.

✍ We have a number of interesting communications on file, which will appear in their turn. Be patient, and keep us well supplied with the *very best original* biblical matter you can furnish, and we will try our *very best* to give you one of the *very best* papers in the land.

ROYAL BANK OF PIETY.—The following is the substance of a document which has been, for some years, posted in the Catholic churches of Madrid.—"The sacred and royal bank of piety has, since its foundation in 1721, to November, 1826, delivered from purgatory 1,039,395 souls, and 11,402 souls from November, 1825 to November, 1827." The entire sum expended for this object amounts to more than forty-three millions of francs. The number of masses said to accomplish this work of piety 568,821.

Consequently each soul has cost between eight and nine-tenths of a mass, and 38 francs.

Correspondence.

FROM BRO. J. WENDELL.

DEAR BRO. MARSH:—For the last six weeks my labors have been almost incessant in this place, and an adjoining town, (Lorraine). Bro. Chapman, some two months since, spent a week with this people. An interest was awakened to hear the gospel of the kingdom, and they have not only been hearers, but doers of the word. For a season, the meetings were continued every evening—they came from several miles distant. Seats set apart for mourners were crowded. Many backsliders were reclaimed—sinners converted—God's name was honored—in cause advanced. More than a score confessed their faith in the near approach of the Savior: some of them had been very much opposed. Others, who have not obtained the witness, say they intend to seek till they find. The meetings still continue, and my prayer to God is that we may all keep humble at the feet of Jesus.

I have witnessed less dead formality, and more of the power of God in this place, than I have since '43, which is truly a feast to the child of God, in this time of lukewarmness. Truly, the bleeding cause of the dear Redeemer lies near my heart. By it I wish to stand—in it be found when the Master shall appear. My heart melts when I think of his goodness. The glorious inheritance, the eternal reward, ravishes my soul. I have respect unto it. For it, Jesus gave all; and he that would share it with him, must in turn give all. Our talents, reputation, and property, must all be consecrated to him. Justification through his blood, sanctification by the Word and the Spirit, and eternal life through his merits and intercessions, are precious truths, for which the apostles gave all that they had. Let us keep in mind the "excellency of the knowledge of Christ Jesus our Lord"; for so an entrance shall be ministered unto us abundantly, into his everlasting kingdom.

The light which the gospel sheds on our pathway, will guide us safely to the land of promise; and it grows brighter and brighter, and will until the perfect day, which day, to the joy of God's dear children, and to the consternation of the ungodly, will soon burst upon us; and then the cry will be extorted from many, "The great day of his wrath is come, and who shall be able to stand?" Oh, that they would be persuaded to search God's Word now, while the day of grace lasts, for an answer to this important question, and see to it that they sustain that character, toward God and man, that will qualify them to stand in that day, having a "pure heart and clean hands," "then shalt thou lift up thy face without spot; yea, thou shalt be strengthened and not fear."

Yours, rejoicing in hope,

J. WENDELL.

Wilcox Corners, N. Y., Dec. 11, 1847.

P. S. The brethren desire a Conference here soon, and wish Bro. Pinney to attend. Will he give the usual notice through the Harbinger. J. W.

FROM BRO. P. HOUGH.

BRO. MARSH:—I am now attending a series of meetings at this place, (Newton,) and the attendance is good, and so is the attention; but I do not say that the fruit will be much; for the knowledge I have had of the history of the Advent cause, reminds me often of a woman attempting to sweep water from the floor: her efforts seem to promise success, while in fact the water behind her is closing on her very heels. So is the history of the Advent cause. There are so many to daub with untempered mortar. They tell the people that it is no matter whether the new heavens and earth are our home, or not, or whether we know any thing about the coming of the Lord, so we are only prepared to die. Death, to them, "is the gate to endless joy." They have made a covenant with it, their bonds are made strong, and the people love to have it so.

Now this same objection, if analyzed, would amount to this, that it is no matter whether God had revealed any thing; if we were only prepared to die,

thus warring against inspiration; (2 Tim. iii. 16, 2 Peter i. 19, iii. 1; Rev. i. 3; Luke iv. 4, xxi. 31; John xiv. 23, 24, 1 John iv. 4-7), and thus they dictate to God, instead of being dictated to by him, and are in fact the proud that are called happy. They work their wickedness, and are set up in the highest stations amongst the sects; and they thus tempt God and are yet delivered, when they that feared the Lord, spake often to each other, and the Lord harkened and heard it. Nor is this all the difficulty the truth has to contend with; but it is often injured by its professed friends, by their improper conversation and irregular conduct, and by some who seem to wish to sit in Moses' seat. All these things make the cause bleed at every pore. But, thank God, the foundation of God standeth sure, having this seal, the Lord knows them that are his; and let every one that nameth the name of Christ depart from iniquity. (2 Tim. ii. 19.) There are two great truths that I wish to have laid with power in my heart daily, and that is, that Jesus is soon coming; yes, right at the door; and without holiness no man shall see the Lord. Brethren and sisters, we are not straitened in the Lord, for all the promises are, Yea and Amen, in Jesus.

Yours, believing as much on time revealed as ever.

PETER HOUGH.

Clarke, U. C., Nov. 30, 1847.

HARTLAND, Vt., Dec. 3, 1847.

BRO. MARSH:—The brethren in this place are, the greater part, holding on to the faith of the speedy coming of our exalted King. Bro. W. H. Dow preaches with us the most of the time. Brothers Burnham, Hertan, Brown, Sherwin, and others, occasionally call and preach the gospel of the kingdom to us, and notwithstanding our trials and temptations we have to pass through, we have many refreshing, blessed meetings, and are determined, the Lord helping us, to overcome and sit down with Christ on his throne.

To the saints scattered abroad I would say, Be patient; for the coming of the Lord draweth nigh, very nigh; for we have need of patience, that after we have done the will of God we might receive the promises. Let us not faint because of evil doers, neither be envious at the wicked, neither murmur nor complain of our hard fortune or disappointments. Although the vision tarry, wait patiently for it; at the time appointed it will speak. We have the word of the Lord, the declaration of angels, and the testimony of the apostles, that the Lord is soon coming. Praise God, O my soul, for these great and precious promises. May the Lord help us all to be prepared to hail our coming King with joy, and to join the glorified throng in ascribing glory, honor, power, and dominion, to him that sits on the throne, and the Lamb, forever and ever.

Yours, with fervent love to all the saints,
MCSH TEBKSBURY.

SHARON, Vt., Dec. 3, 1847.

BRO. MARSH:—The doctrine of the advent near has been rejected by many, and it is lamentable to see the cause of Zion languish, whilst wickedness abounds and the love of many has waxed cold. But there is a remnant who are trying to make their way through this world of trial to that world where they shall never say, I am sick; where nothing shall enter that shall mar our peace, but all will be glory to God in the highest.

Go on with the publication of the Harbinger, and may it be the means of strengthening the scattered flock of Christ, and of spreading light and truth through all the ranks of Zion. The Harbinger has been a consolation to us the past season; for we have been confined at home most of the time by sickness in our family. We have but few meetings, being situated almost alone, but the good Lord has blessed us many times, and given answer to prayer.

Yours, in the bonds of Christian fellowship,
C. K. FAY.

SOUTH NATICK, Mass., Dec. 6, 1847.

BRO. MARSH:—"Let us take heed, brethren, lest there be in any of us an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of us be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the be-

ginning of our confidence stedfast unto the end."—Now if it was needful for Paul to warn believers of his day against the sins of the ancient Israel, is it not wisdom in us to beware of the same sin? for he says that the things that happened unto them for types, and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief, or disobedience. Now we can see what has been accomplished by faith in reading the 11th chapter of Hebrews. With what holy boldness the servants of God resisted unto blood. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Yours in hope,

CHARLES PERRY.

Original Poetry.

[For the Harbinger.]

I'm Listed for the War.

When Jesus did enroll me
Among his little band,
I promised to be faithful,
And follow his command;
Though earth and hell assail me,
My purpose for to jar,
I cannot heed their wishes,
I'm listed for the war.

My Captain is the greatest
The world did ever see,
He leads me forth to conquest
And lasting liberty;
Though in the mighty struggle
I may receive a scar,
My watchword still is onward,
I'm listed for the war.

The foes that do surround me,
Are many and are strong,
And able to continue
The conflict with me long;
But yet to me it seemeth
The time is not afar
When they shall fall beneath me,—
I'm listed for the war.

The desert that I travel
Is thorny and is drear,
But Jesus never faileth
To supply me even here:
His hand is filled with plenty,
His forage none can bar—
I never will desert him,
I'm listed for the war.

Come you that wish a country,
A kingdom, and a crown,
Come unto my good Captain,
Your name let him set down;
Join in the ranks of honor,
Let none your purpose jar,
O come and follow Jesus,
Be listed for the war.

And when the war is ended,
Our foes have bit the dust,
And the kingdom it is cleansed,
To fit it for the just,
We will sit down together,
Where none our peace can mar,
And thank the Lord that ever,
We listed for the war.

CHAS. T. CATLIN.

West Troy, N. Y. Jan. 1, 1848.

Says the wise man, "He that is slow to anger is better than the mighty, and he that ruleth his own spirit is greater than he that taketh a city."

An answer soft will wrath divert
And from its purpose turn,
While harsh and grievous words will make
The fire of anger burn.

EXTRACTS OF LETTERS.

Bro. A. S. Handrex, Redfield, N. Y., Dec. 6, writes:—

"Our little company here are stedfast in the faith of the near coming of the Lord. We have no preaching; but we hold our prayer meetings every Sabbath and Wednesday evenings. Two backsliders have recently been reclaimed; and we are resolved to stand with our loins girded and our lamps burning, until our Lord shall come."

Bro. J. Knights, Charlton, N. Y., Nov. 29, says:—

"Relative to the advent cause, a gloom like midnight darkness has come over this whole region, which I fear will never be broken until 'Gabriel's trumpet shall blow.' My heart sickens at the sight. I feel that I am a stranger and pilgrim indeed."

Bro. S. G. Matherson, Newfield, Ct., Dec. 3, writes:—

"I believe we shall soon see the King in his glory; and for one, I mean to keep ready."

Bro. J. Hatch, Montville, Maine., Dec. 5, writes:—

"I am still on the road to the heavenly Jerusalem, the general assembly and church of the first born, written in heaven, where I hope soon to meet you, and all the household of faith, to praise God and the Lamb forever."

Bro. H. Davis, Chittenden, Vt., December 2, says:—

"There are eight or ten here looking for that blessed hope, who have stood like the anvil to the stroke, in all their trials."

Bro. P. Howard and wife, Ballston, N. Y., Dec. 7, write:—

"It is painful to the lover of Christ to witness the dead formality of those who profess godliness. We know of but one in this section, who cares to read the writings of Adventists, or takes delight in speaking or hearing about the coming kingdom of our Lord and Savior!"

Bro. J. Mudgett, Meredith, N. H., Dec. 6, writes:—

"The brethren here are striving to live, and are looking for the Savior to come and deliver them that are his; and we think the signs of the times indicate that his coming is near."

Bro. L. Tallman, Waupun, Wisconsin, Nov. 20, writes:—

"There are a few in this region who are looking for the return of their Lord, though the great mass of the church and the world are crying, Peace and safety, at least for a thousand years. Oh, how foolish and sinful to be thus willingly ignorant of Bible truths. But so it is; they have eyes, but they see not; ears, but they hear not; and hearts, but they understand not!"

Bro. A. Ford, Dover, Ohio, December 7, writes:—

"I do believe we shall soon see our Savior come with the clouds of heaven, with power and great glory, surrounded with a host of holy angels. Then all who shall be found truly loving the appearing of Christ, will be changed in a moment, in the twinkling of an eye, from mortality to immortality; and with all the righteous dead raised to life, be caught up to meet the Lord. Glorious hope, may it be our constant comfort."

Bro. W. Hopkins, Sodus, N. Y., Dec. 12, writes:—

"Although our location is such that we seldom have the privilege of hearing preaching on the subject of the kingdom at hand, save through the press; yet we rejoice that we have that means. And we are happy to say that our faith in the near coming of our Lord and Savior Jesus Christ is strong as ever."

Bro. J. C. Moore, Londonderry, N. H., Dec. 14, writes:—

"I am looking for the blessed Savior to come very soon; for agreeably to the prophetic numbers and the signs of the times, we must be on the crumbling sands of time; and I feel that I shall not be satisfied until the psalmist, with all who sleep in Jesus, awake in his likeness."

General News.

Bishop Hughes in Washington.

Correspondence of the Tribune.

WASHINGTON, Dec. 16, 1847.

You have already seen several notices of the eloquent sermon, preached by Bishop Hughes, at the Capitol, on Sunday last. I trust some of the publishers may issue an authorized version of it in pamphlet form, for preservation. Should any one undertake the task, the following correspondence, which led to its delivery, and which has not yet been published, will be worthy of a place in the pamphlet:

WASHINGTON, Dec. 9, 1847.

To the Right Rev. Bishop Hughes:

Sir:—The undersigned Members of Congress respectfully invite you to preach in the Hall of the House of Representatives, on Sunday morning next (12th inst.), at 11 o'clock, unless some other hour of the day may be more agreeable to you. We are, Right Reverend Sir,

Your obedient servants,

Of the Senate—John Davis, Mass.; John M. Clayton, Del.; William Upham, Vt.; J. J. Crittenden, Ky.; S. A. Douglass, Ill.; Chester Ashley, Ark.; John P. Hall, N. H.; Samuel S. Phelps, Vt.; Simon Cameron, Pa.; Albert C. Greene, R. I.; D. S. Dickinson, N. Y.; D. R. Atcheson, Mo.; E. A. Hannegan, Ind.; J. C. Calhoun, S. C.; Lewis Cass, Mich.; Thomas Corwin, Ohio; Willie P. Mangum, N. C.; J. A. Pierce, Md.; Thomas H. Benton, Mo.; Sidney Brees, Ill.

Of the House of Representatives—John Quincy Adams, Mass.; Joseph Grinnell, Mass.; Washington Hunt, N. Y.; J. H. Johnson, N. H.; W. Du-er, N. Y.; T. Butler King, Ga.; O. Kellogg, N. Y.; J. G. Hampton, N. J.; Hugh White, N. Y.; R. Tombs, Ga.; Caleb B. Smith, Ind.; W. Bal-lard Preston, Va.; Samuel F. Vinton, Ohio; John Pendleton, Va.; John A. McClernand, Ill.; J. R. Giddings, Ohio; Willard P. Hall, Mo.; John Wentworth, Ill.; D. Wilmot, Pa.; J. H. Harmanson, La.; Wm. T. Haskell, Tenn.; W. R. W. Cobb, Ala.; Jas. A. Black, S. C.; Jas. Dixon, Ct.; Linn Boyd, Ky.; John M. Botts, Va.; D. B. St. John, N. Y.; C. J. Ingersoll, Pa.; James J. Farn, Ohio; E. Sherrill, N. Y.; F. A. Tallmadge, N. Y.; I. E. Holmes, S. C.; E. C. Cabell, Fla.

WASHINGTON, 9th Dec., 1847.

It gives me pleasure to place the Hall of the House of Representatives at the service of Bishop Hughes, in conformity with the above invitation.

ROBERT C. WINTHROP, Speaker, H. R.

This list would have been much longer, but there was not time to present to the members generally. It embraces, however, the leading men of both parties in both Houses of Congress. It was handed to the Bishop on Thursday evening. The following is his reply:

To Hon. JOHN QUINCY ADAMS, and other Honorable Members of both Houses of Congress:

GENTLEMEN:—I have just been favored with your note of yesterday, inviting me to preach in the Hall of the House of Representatives, on Sunday morning next. I do not feel at liberty to decline a compliance with a wish so kindly expressed on your part, and so flattering to me. I have the honor to remain, gentleman,

Your obedient servant,

JOHN HUGHES, Bishop of New York.

You have already seen, and I need not repeat, the notices of his sermon. The House was crowded to excess, with Judges of the Supreme Court, Members of the Cabinet, Foreign Ministers, and Members of both Houses, with their ladies. Among the most attentive of his auditors were Mr. Adams and his family. Bishop Hughes was escorted to the Clerk's desk by Hon. Washington Hunt, who has been longer in Congress than any of the Delegation in either House, from the State in which the Bishop resides. Bishop Walsh of Halifax, was also present, and was escorted by Senator Dickinson.

The sermon was highly eloquent, extemporaneous, and delivered with that splendid enunciation and chasteness of expression and gesture which give the Bishop such power over an audience. There was

not a word in it which could give offence to any member of any other denomination. He has made himself many friends among the members of Congress during his stay here. His distinguished talents make him an object of remark wherever he goes, and letter writers of course seize upon his visit here for the subject of their speculations. It is one of the inconveniences attaching themselves to distinguished men, and the Bishop has to take his share of it.

RICHELIEU.

REMARKS.

Among the names whom I know, I observe that of J. Q. Adams, member of Unitarian Congregational Church, Quincy, Mass., and Joshua R. Giddings, member of Orthodox Congregational Church, Jefferson, Ohio. How many professors of Religion were among them, I do not know—undoubtedly many. Well did Br. Chas. Beecher say, in a late "Advent Herald," that the "last battle would be fought with public opinion." These things are ominous. I have conversed with Father Putnam of this city, now eighty-three years old, (who has lately published a work called "The Crisis, or Last Trumpet," and of which he politely presented me a copy,) on the same point. He contends that the last development of Anti-Christ, will be "a corrupt public sentiment," not confined to the Roman church, but embracing both the Roman and Protestant. I believe it. When corrupt Protestantism, and skulking, creeping, transgressing Romanism, have taken a full grip of each others hands, she will then "say in her heart, I sit a queen and am no widow, and shall never see sorrow." Then her plagues will come!

The writer says of the sermon, "There was not a word in it which could give offence to any member of any other denomination." Is "Richelieu" so great a simpleton as not to know that Jesuitism has as many faces as Rome had heads? John Hughes can be one thing in Washington, and quite another in Albany. But a few weeks since, John Hughes told an audience in this city, at the consecration (?) of Bishop McClosky, that "with the church, it was safe for men to read the Bible! without the church, it was very unsafe!" The fires of Champlain, three or four years ago, can tell us how safe Jesuits consider it, for men to have the word of God. I do not sorrow at this state of things—they speak with trumpet-tongue, saying, *The Lord is at hand!* Amen.

Yours waiting,

G. NEEDHAM.

Albany, Dec. 24, 1847.

PHRENOLOGICAL JOURNAL.

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CONFERENCES.

A Conference of Second Advent believers will be held in the Presbyterian house at Millport, Chemung Co., N. Y., to commence Sunday, Jan. 9th, 1848. Brethren in surrounding sections are requested to meet with us and aid us in proclaiming the gospel of the kingdom to that people. E. R. PINNEY, Wm. ONLEY.

A Conference is appointed at Le Roy, to commence on Friday evening, Jan. 14th. Ministering brethren generally are requested to attend. J. C. BYWATER.

APPOINTMENTS.

The Conference appointed to commence at Le Roy, Jan. 14th, is postponed to commence Friday evening, Jan. 21st. Bro. E. R. Pinney is expected to attend.

Bro. G. Henley will preach, Jan. 10th, at Clark's. 11th, at Le Roy. 12th, at Spafford's. 13th, at Shear's. 14th, at head of the Lake. 16th, at the Trent. 17th, at Thurlow. 20th & 21st, at Kingston. 25th, at Thurlow. And 26th, at the Trent.

The Lord willing, we expect to meet the brethren and sisters at Williams', Sund. eve. 9th. Spafford, 10th. Morris' 11th. Cor-secon, 12th. Worden's, 13th. Powley's, 15th. Brownson's, 17th. Clapp's, 18th. Trent, 19th. Spafford, 20th. Percy, 21st. Al-ward, 22. Le Roy, Sunday, 2 o'clock, 23d. Caron, 24th. Cartwright, 25th. PARRA HOUSE.

NOTICE.

MEETINGS IN THIS CITY—three times on the Sabbath, and on Tuesday and Friday evenings, in Shaw's New Brick Block, east side of the River, corner of Main and Stone streets. Entrances on Main street, first door from the 3d Presbyterian Church. The Lord's Supper will be administered in the afternoon of the 1st Sabbath of every month.

Agents and others, in sending names and remittances for the Harbinger, are requested to be very particular and have each name plainly and distinctly written. Give the name of the Post-Office, the County, and the State.

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"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume XVI. Number 4.

ROCHESTER, NEW-YORK: SATURDAY, JANUARY 15, 1848.

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Poetry.

From the Practical Christian.

Overcome Evil with Good.

Does hunger prey upon thy foe?
Then let him feel the blessed power
Of Christian love—quick to him go
With bread, all that he needs; this dower
Shall quell his hate; perchance shall burn
Upon his head like coals of fire,
Consuming all his wrath, or turn
To cordial love his fiendish ire.

Should angry man lay brutish blow
Upon thy cheek, or left or right?
Return it not; but make him know
The strength, the all-enduring might
Of perfect love. This it may be
Will conquer him: if not, 'tis bliss
To thee: it brings thy soul to see
Somewhat of heaven. O seek for this!

Do hating men revile and curse,
And vilify thy honest fame?
Return a blessing—nothing worse:
Let prayer ascend as rushing flame
In their behalf. This, it is true,
May not reclaim from sinful lust
These fellow men; but O! to you
It opens the dwelling of the just.

Do states or kings in hate and pride
Command thee forth to mortal strife?
Obey them not; still firm abide
In Christian love; let human life
Be ever sacred in thy sight;
And sooner die than shed the blood
Of fellow man. Thus shall the right
Be thy defence—thy helper God.

Original.

[For the Harbinger.]

Love One Another.

The Apostol Paul says, in writing to his Hebrew brethren xiii. 1, "*Let brotherly love continue*"; and gives other advice, and in verse 6 adds, "So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." There is much said throughout the New Testament about *love*—about a perfect love that casteth out fear—and Peter says, "Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently," and seems to say, that such have laid aside all malice, and guile, and hypocrisies, and envies, and all evil speaking, and that they will desire the word in truth, that they may grow (in grace) thereby. But men and professing Christians may be called brethren, and say they love God, and yet hate their brethren. 1st John iv. 20, teaches that such are liars and do not love God, whatever their professions may be;

that they are in darkness, and know not where they go; and are in danger of falling, because they are blinded by darkness.

"Beloved, let us love one another: for love is of God, and every one that loveth, is born of God, and knoweth God; and he that loveth not, knoweth not God, for God is love." 1 John iv. 7, 8.

Hear also what Paul says, Eph. iv. 31, 32.—"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, even as God for Christ's sake hath forgiven you."

Christ told his disciples, John xiii. 34, "A new commandment I give unto you; that ye love one another: as I have loved you, that ye also love one another," and also John xv. 12, 17; and the commandment was the burden of much of the apostles' writing, as will be seen by the above and the following. 1 Thess. iv. 9, "But as touching brotherly love, ye have no need that I write unto you, for ye yourselves are taught of God to love one another." It was on his mind, and he wished to remind them that God had taught it to them.

May God grant, in the name of Jesus, that it may not be forgotten by his disciples in these last days, but may all be influenced by the Spirit of Christ, remembering that if we have not the Spirit of Christ we are none of his—and take heed to the advice, (1 Peter ii. 1) to lay all such things aside. If ministers, or editors, or private members, have any unkind feelings, or feel grieved with a brother's words or conduct, let them settle it according to the rule Christ has given us. (See Mat. xviii. 15–17.) Let all strive to begin at the beginning of the rule and go forward in love, and not begin at the last part and go backwards. That such may henceforward be the case with all, is the prayer of your brother in Christ. Let all past differences be buried in forgetfulness, remembering that as we forgive others their trespasses, even so will God forgive us; and remembering that God knows the secrets of every heart. O, "let brotherly love continue."

Yours in love, A. N. B.

Greenville, N. Y., Dec., 1847.

[For the Harbinger.]

A Clue to the Time of the End.

NO. VI.

Having shown the fallacy of the position, that the 1260 years terminated in A. D. 1802, it will be necessary for us to show the wrong date which has been adopted from which to reckon the 1260 years. For if we remove the point of termination of this period, we must remove also the commencement.

Bro. Hale, in his argument, takes the passage in Dan. xi. 31, "And arms shall stand on his part," as referring to the event that makes the beginning of the 1260 years, and points out the acts of Clovis, king of France, as a fulfilment of this prophecy; and has given us A. D. 542 as the date from which to reckon. We will endeavor to show that Bro. Hale's position is faulty in a two-fold manner. 1st. The passage, "And arms shall stand on his part," has no reference at all to the acts of Clovis; from the fact that "his part" refers not to Papacy, but to Pagan Rome before its final overthrow. To prove this

point, it will be necessary to give a short exposition of the three preceding verses.

Verse 28. "Then shall he return into his land with great riches." The subject of prophecy here evidently is Rome. The period in Rome's history when Augustus Cesar returned victorious from the conquest of Egypt, which resulted in the final defeat and death of both Anthony and Cleopatra, was the point when Rome became mistress of the world; from which should be dated the time or 360 years mentioned in verse 24; the period that Rome was to retain the supreme authority over the world. The date of this event was about B. C. 31. "And his heart shall be against the holy covenant." The next great enterprise that Rome engaged in was the war against the people of the holy covenant, and the city of the covenant, Jerusalem. "And he shall do exploits, and return to his own land." After displaying great valor, the Roman army performed great exploits, and accomplished the entire overthrow of Jerusalem, and scattered to the four winds the people of the covenant, and then returned to their own land.

Verse 29. "At the time appointed he shall return." The time appointed for the supremacy of Rome was 360 years: dated B. C. 31, reach to A. D. 329. The event then to occur was that Rome should "return and come towards the South." This was fulfilled by Constantine, when he removed the seat of the empire from Rome to Constantinople. "The city of Constantinople was founded as the seat of imperial power by Constantine, in November, A. D. 329."—Encyclopedia Americana Art. Constantinople. See Litch's Expositions, Vol. II., p. 65.

The way of Rome in this removal of the seat of the empire, was towards the South, or on the same route that the armies of Cesar went forth to combat the king of the South or Egypt. "But it shall not be as the former, nor as the latter."—It will not be as when the armies of Rome went forth to return the victorious conquerors of the world, nor when they went forth to return triumphant from the overthrow of Jerusalem; but it shall be the signal of their own destruction.

Verse 30. "For the ships of Chittim shall come against him." This brings to view the means by which Rome was finally overthrown. As the removal of the seat of the empire was the first step in its downward progress; so the ships of Chittim, commanded by the terrible Genseric, gave the final stroke to its power. See See Litch's Exposition, Vol. II., 66–76.

"Therefore shall he be grieved and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." This describes the consequences of the overthrow of Rome. It prepared the way for the establishment of papacy. They forsook the true church of God, and had indignation against its members, and embraced those doctrines which finally resulted in placing the Pope upon the throne of the empire.

Verse 31. "And arms shall stand on his part." Arms denotes military power; representing the assistance afforded by the Eastern Emperor to check the victorious arms of the conquerors of Rome. Gibbon, Vol. VI., 203, 205, speaking of the last effort made by Rome to break the power of Genseric, says, "The whole expense of the African campaign amounted to the sum of

one hundred and thirty thousand pounds of gold, about five millions two hundred thousand pounds sterling. The fleet that sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men." But all this assistance proved unavailing. It resulted in the entire destruction of this immense fleet, and the complete failure of every means to save the fast declining power of Rome. For, "after the failure of this great expedition, Genseric again became the 'tyrant of the sea.' The coasts of Italy, Greece, and Asia, were again exposed to his revenge and avarice; and before he died, in the fulness of years and of glory, he beheld the final distinction of the empire of the west."

"And they shall pollute the sanctuary of strength." We have already shown that the military power that stood up to defend Rome was unavailing; consequently the invaders polluted Rome, the seat of the empire: emphatically the sanctuary of strength; the sanctuary of that power that had undisturbed swayed the scepter of universal empire over the world; the sacred store house from which emanated all that power that bound together the immense empire of Rome; a sanctuary so replete with strength, that for 619 years it had never been violated by the face of a foreign enemy. But it was written by the finger of the prophet, that this sanctuary of strength should be polluted; which was accomplished first by Alaric, the Gothic king, A. D. 410; then by Attila, the Hun, A. D. 451; and finally by Genseric, the Vandal king, A. D. 455.

"And they shall take away the daily, and they shall place the abomination that maketh desolate." They or those who pollute the sanctuary of strength shall take away the daily. So then the hindering power that prevented the establishment of papacy, was to be taken away after that arms had stood up in defence of Rome, and those arms been broken, and Rome polluted by its foreign invaders, and the agency of the work of taking away the daily in the hands of the conquerors of Rome. Inasmuch, then, as the daily must be taken away, before papacy can be established, and Rome overturned by its invaders before the daily is taken away, and arms to stand up for the assistance of Rome before the destruction of the Western Empire; therefore, then, those who take the position of Bro. Hale, have mistaken the event which places the saints of God in the hands of the papal power, and marks the point from which to reckon the 1260 years.

J. D. PRUDDEN.

For the Harbinger.
Life and Death.

DEAR BRO. MARSH:—"What have we to do with the question whether the dead are conscious or unconscious so long as we are ready?" "It matters not to me; God will take care of the dead; I am willing to leave them in his hands," etc., etc., are questions and expressions which we hear often from those who have nothing better to offer against a kind and Christian investigation of the revelation of God on the subject of a future state.

"What have we to do with the time of the Lord's coming?" rung from one end of our land to the other, a few years since—"if we are only ready (?) that's all"! We answered, we had much to do with it. God had had to do with it, and that was enough for us. We would not be deterred! and we were not deterred. We answered, "You have to do with time. You say the Lord is not coming now—in that very affirmation you have something to do with time."—And so they did!

I have the same answer to the objection on the state of the dead. There is not a living soul, of

all those who bring up such objections, but what meddles with the question continually, and professes to do so according to the Bible. If they do not, I have only to say they are greatly wanting in duty. They ought to have "respect unto the recompense of reward." There is scarce an advent believer to be found, now, who will not hold up the coming of Christ, and the resurrection, as the great motive to perseverance—and they hold up no other—they look for their crown then—say they do not believe that the saints receive their crown at death, but at the resurrection.—And why not? "O," say they, "the Bible teaches that." "Well," says one of the popular teachers of the day, "where are the souls of the righteous till the resurrection?"

Advent Brother. "I have come to the conclusion, sir, that they are in hades. [Take care, Bro., you are having to do with the state of the dead.]

Popular Teacher. "But what is hades?"

A. B. "Well—hem! really, I didn't intend to meddle with the state of the dead, but really I don't see well how I can get along without—so I will just say, and then let it drop—it is Paradise."

P. T. "Well, now tell me what Paradise is."

A. B. "I see if I answer your questions, I must discuss this whole subject; but if you will stop here I will answer this once—it is a place on one side of the great gulf where the spirits of the righteous are which 'go to God who gave them,' when 'the dust returns to dust' again."

P. T. "One more question—Where did you get that?"

A. B. "Why, sir, to confess the truth, I got it from the Greek Philosophy, and Josephus, and inferred it from the parable of the rich man and Lazarus."

P. T. "Well, you and I are agreed that the parable, in Luke xvi., is a matter of fact case, and that these people who say 'the dead know not any thing' are mistaken, and ought not to meddle with the question: but I rather prefer the Westminster Catechism, which saith, 'The souls of believers are at their death made perfect in holiness, and do immediately pass into glory,' etc., to Josephus: or Paul, who said that 'henceforth there was laid up for him a crown of glory, which the Lord should give at that day.'"

Thus ends the chapter of objections and contradictions. I have been led to these reflections by a late perusal of a work called the "Judson Offering," edited by John Dowling, of redoubtable memory. The work is well calculated to excite our sympathies. I wept often while reading it. But while it is replete with incidents of the most hallowed character, which makes it seem almost like sacrilege to disturb, yet the unhallowed poison of a false philosophy, an ideal heaven, and a visionary hope, are strewn along our pathway, from beginning to end of the book. Mr. Dowling has nearly spoiled the work, by the introduction of so much poetry, at the end of every chapter. I propose to transcribe a few specimens, as a further answer to the question at the head of this article. On the death of Mrs. A. H. Judson:

"All now is still, except the deep drawn sigh,
And the lone infant's faint and feeble cry.
She heeds it not, nor feels the falling tears,—
A brighter world on her wrapt sight appears;
She mounts aloft upon angelic wings,
And loses sight of earth's vain, fleeting things.
O, how her soul expands with holy love,
As, crown'd amid the myriad ranks above,
She sweeps her harp with an immortal strain,
And wakes the song, REDEEMING LOVE, again."

"ANON."

On the same, by G. F. Richardson. "Heaven":

"There is bliss, there is bliss—in the regions above
They have opened the gates of the sky;
A spirit hath soared to those mansions of love,
And seeks for admittance on high.
And friends long divided are hasting to greet,
To a land, (?) where no sorrow may come;
And the seraphs are eager a sister to meet,
And to welcome the child to its home."

"There is bliss, there is bliss—at the foot of the throne,
See the spirit all purified bend;
And it beams with delight since it gazes alone,
On the face, of a father a friend!
Then it joins in the anthems forever that rise,
And its frailty or folly forgiven;
It is dead to the earth, and new-born to the skies!
And this is the portion of Heaven!"

The book is interlarded with abundance of such visionary, fanciful ideas of futurity. But I will not weary your readers with extracts. I will make two more—one from the pen of Mr. Dowling, the other from Mrs. Boardman, afterward wife of Judson, and who died at St Helena.—They are on the death of little Maria, who sleeps by the side of her mother under the "hopia tree." Mr. Dowling says, "Yet this tender tie also must be severed: angels are waiting to carry the little mourner to its mother, and their glorified spirits must reunite in heaven." Again, he says:

"Sweet babe! she listen'd for awhile to hear
Our mortal griefs, then turn'd her ear
To angels' harps and songs,—and cried
To join their notes celestial,—sighed, and died."

The following from Mrs. Boardman, has the word of God to sustain it. Would to heaven all had had as good a foundation:

"But all is over now. She sweetly sleeps
In yonder new-made grave; and thou, sweet babe,
Shalt soon be softly pillowed on her breast."

* * * * *
Thy flesh shalt rest in hope, till that great day,
When he who once endured far greater woes
Than mortal man can know; who when on earth
Received the little children to his arms,
Graciously blessing them, shall come again:
Shall come—not in the garb of sinful man—
But clothed in majesty; arrayed in power.
Then shall thy dust arise—nor thine alone;
But all who sleep shall wake and rise with thee.
Then, like the glorious body of thy Lord,
Who wakes thy dust, this fragile frame shall be.
Then shalt thou mount with him on angel's wings;
Be freed from sorrow, sickness, sin, and death,
And in his presence find eternal bliss."

What a contrast this last presents to the vain, fanciful consolations, presented in the others!—What need is there of investigating the doctrines of the Bible?

Yours for the Bible, the whole Bible,
G. NEEDHAM.

Albany, Jan. 6, 1848.

NOTE.—The italicising in the above extracts is mine. G. N.

For the Harbinger.

Seeing the Father.

I often am led to wonder at the blindness of some on the subject of the Trinity. There is one passage that is dwelt upon a good deal by many, viz., John xiv. 9, "Jesus saith unto him, (Philip) Have I been so long a time with you, and yet hast thou not known me? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" Would they

look at such passages as the following, all would be clear that they only see the Father by seeing his *express image*. Col. i. 15, Heb. i. 3. "Who is the image of the *invisible God*, the first-born of every creature," and "Made the *express image* of *His* (God's) *person*." Other passages prove that man never has and never can see God in this mortal state. Ex. xxxiii. 20. "And He (God) said, Thou canst not see my face: for there shall no man see me and live." John v. 37. "Ye have neither heard his voice at any time or seen his shape." 1 John iv. 12. "No man hath seen God at any time," which was over 50 years after Christ was crucified. (1 Tim. vi. 16.) Speaking of God the Father, Paul says, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." Now shall we throw aside all this evidence, and say it means nothing, in order to support a theory, or shall we say, Let the Bible explain; and that Philip saw the Father by seeing his *express image*, and the brightness of his glory? (Heb. i. 3.) My prayer is that we may be wise, and let God's word harmonize. A. N. B.

Greenville, N. Y., Dec., 1847.

The World's Conversion Hopeless.

[The following extract, which we copy from the "American Missionary" of the present month, is a part of an "Appeal from the Missionaries at the Sandwich Islands, on the Duty of the Present Generation to Evangelize the World," and was published in the year 1836. 'Coming as it does from missionaries who are in the field of actual labor, and perfectly understand the nature and condition of their own favorite cause, and who believe the world will be evangelized by mission effort—we say, coming from such a source, aside from the Bible, we consider the extract among the best evidence that the world's conversion, especially by missionary labor, is entirely a hopeless case. Or one, as the appeal says, "If the great God could despise his creatures, it would be despicable in his sight."—EDITOR.]

RESOLUTIONS, &c.

"Believing that the relation which we sustain to the churches as missionaries of Christ, and watchmen stationed by them at foreign posts, is such that the blood of millions will be found upon us unless we raise our voice and give the warning faithfully, therefore,

"1. Resolved, That in the opinion of this mission, the effort of modern missions to explore the heathen world, and lay its condition before the churches, to scatter the light of salvation through the realms of death, deserve not to be compared with the work which remains yet to be performed; that the lands which lie in darkness are not to be possessed by sending spies into different portions of them, more than Canaan was by the spies sent thither; but by a universal, and in a good measure, direct engagement of the whole army of God.

"If we look at the earth geographically, the maps are almost black on which are designated the population of the land and the sea still under the dominion of the Prince of Darkness. For one square mile, with light flashing on it, there are thousands spread with the pall of death. To specify, would be to mention a large part of the proper names of countries, which united, make up the continents, and the names of the islands, which, disunited, are scattered among the oceans.

So extensive is the territory, that should the men sent forth, few and short-lived as they are, travel continually, and announce pardon to the guilty, day and night, they could not pass over all the high ways and bye paths, and search out the habitations of the whole human family. Their voice, should they raise it perpetually as they go, would be the voice of here and there one crying in the wilderness, heard by only a small part of those who have ears to hear, and souls to be saved.—The sound of missionaries has not gone into all the earth, nor their words to the end of the world. *It could not go.* It is impossible that the few missionaries from the American churches should convert the world. They could not *explore* it. They could not encompass all the cities, and blow a trumpet around their walls, if that were the means appointed to save them. They could not mention in the ear of every mortal the only name by which we must be saved.

"The foreign missionaries from our country are one to six millions of men, or two for the population of the United States; and two men could not preach the gospel to all in that extensive field; many would die without the sight of him who publishes salvation. Now, let lines be drawn over the world at such distances that the voice of one man may meet the voice of another, and let one hundred missionaries travel on these lines and proclaim the gospel; and allow that the population of the territory thus sounded upon should be saved, it would still be leaving millions and millions to perish. And yet it is affirmed in a sermon by a distinguished divine of the United States, that 'FIFTY such men as Paul the Apostle, unaided by the resources of systematic benevolence, might evangelize the world.' On this plan, twelve millions would fall to each of the fifty, and allowing their lives to be twenty years each, each one must evangelize one thousand six hundred and forty-four daily.—Does any believe that even Paul went forward at such a rate?—that in three years at Ephesus he evangelized almost two millions; or that the one hundred thousand at the Sandwich Islands would occupy him only two months? Such fancies are worse than useless. For there is no Paul on earth; none endowed as he was; and none are expected. The proposition that fifty Pauls can convert or evangelize the world, leaves the world to perish. To assert that fifty angels can evangelize it, leaves it to perish. Such assertions influence no man to undertake the missionary work. They are calculated to lead men to neglect it.

"The degradation of the heathen is so deep, the darkness so dense, the number so vast, that 600,000 missionaries sent the present year would be insufficient to afford the present generation any thing like the privileges enjoyed in Christian lands, and it were better still to be born in a log cabin in Maine or Missouri, than in the palaces of Egypt or China. For Christendom, were every minister in it removed, would be unspeakably better furnished with the means of grace than the heathen could be with one missionary to every thousand. But several thousand ministers, with a countless number of collateral helps, do not yet convert the people of our favored land. How, then, if they were in a state of heathenism, should two men convert them, especially if these two were foreigners, with the language to learn, write, and print; and houses to build; and schools to establish and teach; and medicines to furnish; and families of their own to provide for; and the idol gods of a nation to destroy; and a veil of superstition, forty centuries thick, to rend; the horrible darkness to dispel; hearts of stone to break; a gulf of pollution to purify—A NATION TO REGENERATE!—How can two men do all this? How, then, shall one hundred missionaries convert the world?—

How a thousand? How a hundred thousand? They cannot.

"When six hundred thousand go from the five millions of Christians in Christendom, or from the million and a half in the United States, they will not, all combined, emit more light than may be expected from the morning star of the millennial day. The present missionary operations—to use the language of Mr. Abeel—"are as child's play." If the great God could despise his creatures, it would be despicable in his sight. A little more than a hundred men to convert a lost world! A band not so large as preach the gospel in the City of New York, or teach schools in New York, or practice law or medicine in New York, or print books and papers in New York; this band have 600,000,000 to supply with teaching, and preaching, and medicine, books and schools, and this is called converting the world! A band of men not sufficient to look after any one department of business, whether ecclesiastical, civil, or literary, in the least State of the twenty-four of our Union, have to look after the temporal and eternal welfare of six hundred millions. A hundred men! It takes more than that to lay a railroad, or dig a canal; more than that to manufacture muskets and powder in times of peace; more than that to man one ship of war; and more than that for any one of the employments of men, from the hall of judgment, to the humblest occupations.

"One hundred men, or two hundred, or three hundred, or five hundred to enlighten the moral world!! It requires nine thousand men to visit the Pacific ocean, many of whom leave wife and children for voyages of three years, in order to fill the lamps which assist the moon and stars to dispel the natural darkness of the United States. If a valley is to be exalted, or a mountain leveled, thousands must gird themselves. How, then, shall a few hundreds prepare the way of the Lord in the deserts of all the earth? Where is the monarch, purposing to subdue a neighboring kingdom, who will feel sustained and honored, with an army of one hundred men, the result of twenty years' enlistment, with the addition of fresh troops of five, ten, or twenty, annually?

"Can five men from America subdue thirty millions in France? Can one hundred or a thousand subjugate all nations? The army of the aliens six hundred millions strong, will it bow to one hundred soldiers of Zion's King? The missionary operations are child's play; the light of them a taper; their magnitude, a drop of the bucket; and their weight, the dust of the balance against the everlasting hills. 'If the great God could despise his creatures, it would be despicable in his sight!' * * * * *

"Truly, the efforts of modern mission deserve not to be compared with the work yet to be performed; and unless the work be increased to a very great extent, the world cannot be saved.—Past and present exertions have lessened but little the great multitude who know not God. This is not saying that nothing has been done. The work of a few has been done. But those abroad have not done and will not do the work of many. Their own individual duty is all they can possibly perform; and when they do their utmost, a large territory remains to be possessed by the whole army of God. Canaan was large enough for the twelve spies and the ten thousands of Israel also. Jericho was not subdued when Rahab was gained by the mission of two pioneers. The antedelvians could not be saved in one ark, if its doors had been open to all, nor were they all drowned by an ordinary shower of rain. The world will not be covered with the knowledge of the Lord as the waters cover the seas, until the men to publish that word are scattered like rain on all the earth. So long as they remain together, like water in a lake, so long the moral world

will be desolate. They must go every where ; and if the expansive warmth of benevolence will not separate them, and they arise and go on the wings of the wind, God will break up the fountains of the great deep of society, and by dashing the parts together, like ocean in its turmoil, or Niagara in its fall, cover the heavens with showers, and set the bow of hope for the nations : and the desert shall rejoice and blossom as the rose. God is too good to suffer either Amazon or Superior to lie still and become corrupt, and the heavens in consequence to be brass and the earth iron. God is too benevolent also in the arrangements of the moral world, to allow his people to lie inactive ; to have here a continuing city while the heathen are dying. The churches cannot afford to convert the world with fifty men and a handful of money. It would be as disastrous to the churches in their present state, as for men to obtain a livelihood without labor. Missions must remove the wealth of America, lest the people die under its pressure. They must rise up and act, or they will perish with very fatness. The ministers must equip for the foreign war, or they will contend with each other, and scenes of folly and shame, like those at Cincinnati and Philadelphia, will distress angels, and mar the beauty, and eat like canker the bosom of Zion."

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, JANUARY 15, 1848.

OUR FREE LIST.—Who will give of their abundance towards paying for the papers we send to the poor ? At our present reduced terms, and with our small list of paying subscribers, we can afford them to but very few without pay. We trust the benevolent will find it their pleasure to aid in this good work.

NEW SUBSCRIBERS.—Let there be an effectual effort made to obtain the one thousand new subscribers we need to sustain the Harbinger at the very low price of *Fifty Cents* per Volume, or *One Dollar* a year. The present price—*75 Cents* per Volume—is not high, especially with our small list.—But, the Lord willing, if the thousand additional subscribers shall be added by the close of this volume, the next shall be put at *Fifty Cents*.

We commenced the "Voice of Truth" with a full determination that all its avails should be appropriated to the cause. We have more than made this resolution good. And in publishing the Harbinger, we are determined to act upon the same principle. All we ask of the profits of the paper is a comfortable living ; the balance, if any, shall be appropriated to the cause of truth. For this object we have, as an experiment, reduced our terms, and propose, on certain conditions, to reduce them still lower. And those who approve of our course, we confidently expect will, according to their ability, aid us in carrying out these very liberal offers.

We can supply new subscribers with back numbers of this volume of the Harbinger. Say whether you will commence with the beginning of the volume, or with the current number when you subscribe.

"**LOVE WORKETH NO ILL.**"—Just remind that brother or sister, and especially that minister, of this truth, when you hear him speaking evil of his brother minister, or of any body else. It makes no difference, if he be, like Saul, head and shoulders above the people,—if he is in the habit of speaking evil of a brother, and has not the Christian frank-

ness to take gospel steps with the one with whom he is agrieved—just remind him of the fact, that 'LOVE worketh no ill,'—and, that he that 'speaketh evil of his brother,' is a transgressor of the law of Christ, the law of love—and he may see and desist from his pernicious ways ; at any rate, you have done your duty.

"Two Horned Beast."

NO. X.

Instead of giving our promised exposition on the number of the beast, &c., this week, we have concluded to give Dr. Clarke's views first, on the two horned beast, and the image of the beast. We like his views so well on these matters, that in the main, we adopt them as our own.

"Verse 11. *And I beheld another beast coming up out of the earth*] As a beast has already been shown to be the symbol of a kingdom, or empire, the rising up of this second beast must, consequently, represent the rising up of another empire. This beast comes up out of the earth ; therefore it is totally different from the preceding, which rose up out of the sea. Earth here means the Latin world, for this word has been shown to import this already in several instances ; the rising up of the beast out of this earth must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire : therefore the beast, here called another beast, is *another Latin empire*. This beast is the spiritual Latin empire, or, in other words, the Romish hierarchy ; for with no other power can the prophetic description, yet to be examined, be shown to accord. In the time of Charlemagne, the ecclesiastical power was in subjection to the civil ; and it continued to be so for a long time after his death : therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity ; these, consequently, constituted but one beast or empire. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the empire ; and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors ; and led into captivity the kings of the whole Latin world, as there will be occasion to show in commenting upon the following verses. Thus the Romish hierarchy was at length entirely exempted from the civil power, and constituted another beast, as it became entirely independent of the secular Latin empire. And this beast came up out of the earth, i. e. the Latin clergy, which composed a part of the earth or Latin world, raised their authority against that of the secular powers ; and, in progress of time, wrested the superintendence of ecclesiastical affairs from the secular princes.

"*And he had two horns*] As the seven-headed beast is represented as having ten horns, which signifies so many kingdoms leagued together to support the Latin church ; so the beast which rises up out of the earth has also two horns, which must, consequently, represent two kingdoms, for if horns of a beast mean kingdoms in one part of the Apocalypse, kingdoms must be intended by this symbol whenever it is used in a similar way in any other part of this book. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers. These, therefore, can be no other, as Bishop Newton and Faber properly observe, than the two grand independent branches of the Romish hierarchy, viz. the Latin clergy, *regular* and *secular*. 'The first of these comprehends all the various monastic orders ; the second comprehends the whole body of parochial clergy.'—These two grand branches of the hierarchy origin-

ally constituted but one dominion, as the monks as well as the other clergy were in subjection to the bishops : but the subjection of the monks to their dioceses became by degrees less apparent ; and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power, entirely independent of that of the secular clergy.

"*Like a lamb*] As lamb, in other parts of the Apocalypse, evidently means Christ, who is the Lamb of God that taketh away the sin of the world, it must have a similar import in this passage : therefore the meaning here is evidently that the two horns of the beast, or the regular and secular clergy, profess to be the ministers of Christ ; to be like him in meekness and humility ; and to teach nothing that is contrary to godliness. The two-horned beast or spiritual Latin empire, has in reality the name, and in the eyes of the Latin world the appearance, of a *Christian* power. But he is only so in appearance, and that alone among his deluded votaries ; for when he spake,

"*He spake as a dragon*] The doctrines of the Romish hierarchy are very similar to those contained in the old heathen worship ; for he has introduced 'a new species of idolatry nominally different, but essentially the same, the worship of angels and saints instead of the gods and demi-gods of antiquity.'

"Verse 12. *And he exerciseth all the power of the first beast before him*] In the preceding verse the two-horned beast was represented as rising out of the earth, that is, obtaining gradually more and more influence in the civil affairs of the Latin world.—Here he is represented as having obtained the direction and management of all the power of the first beast, or secular Latin empire, before him, *enopion autou*, in his presence. That the Romish hierarchy has had the extensive power here spoken of, is evident from history : for the civil power was in subjection to the ecclesiastical. The parochial clergy, one of the horns of the second beast, have had great secular jurisdiction over the whole Latin world.—Two-thirds of the estates of Germany were given by the 3 Othos, who succeeded each other, to ecclesiastics ; and in other Latin monarchies the parochial clergy possessed great temporal power. Yet, extraordinary as the power of the secular clergy was in all parts of the Latin world, it was but feeble when compared with that of the monastic orders, which constituted another horn of the beast. The Mendicant Friars, the most considerable of the regular clergy, first made their appearance in the early part of the thirteenth century. These friars were divided by Gregory X. in a general council which he assembled at Lyons in 1272, into the four following societies or denominations, viz. the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustin. 'As the pontiffs,' observes Moshiem, 'allowed these four mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of instructing the youth and the multitude wherever they went ; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies, they arose all at once to the summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far, that, as we learn from the most authentic records, several cities were divided, or cantoned out, into four parts, with a view to these four orders ; the first part was assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth

to the Augustinians. The people were unwilling to receive the sacraments from any other hands than those of the Mendicants, to whose churches they crowded to perform their devotions, while living; and were extremely desirous to deposit there also their remains after death; all which occasioned grievous complaints among the ordinary priests, to whom the cure of souls was committed, and who considered themselves as the spiritual guides of the multitude. Nor did the influence and credit of the Mendicants end here: for we find in the history of this (13th century) and the succeeding ages, that they were employed not only in spiritual matters, but also in temporal and political affairs of the greatest consequence; in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations not only remote from, but absolutely inconsistent with, the monastic character and profession. We must not, however, imagine that all the Mendicant Friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the two other orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute sway, both state and church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman pontiffs against kings, princes, bishops, and heretics, with incredible ardor and equal success. The Dominicans and Franciscans were, before the Reformation, what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world.' Thus the Romish hierarchy has exercised all the power of the first beast in his sight, both temporal and spiritual; and therefore, with such astonishing influence as this over secular princes, it was no difficult matter for him to cause—

The earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.] That is, he causes the whole Latin world to submit to the authority of the Latin empire, with the revived western empire at its head; persuading them that such submission is beneficial to their spiritual interests, and absolutely necessary for their salvation. Here it is observable that both beasts have dominion over the same earth; for it is expressly said, that the second beast causeth the earth, and them that dwell therein, to worship the first beast: therefore it is, as Bishop Newton and others have observed, *imperium in imperio*, 'an empire within an empire.' We have, consequently, the fullest evidence that the two beasts consist in the division of the great Latin empire, by the usurpation of the Latin clergy, into two distinct empires, the one secular, the other spiritual; and both united in one anti-christian design, viz. to diffuse their most abominable system of idolatry over the earth, and to extend the sphere of their domination. Here we have also an illustration of that remarkable passage in chap. xvi. 10. the kingdom of the beast, i. e. the kingdom of the Latin kingdom; which is apparently a solecism, but in reality expressed with wonderful precision. The fifth vial is poured out upon the throne of the beast, and his kingdom is darkened, i. e. the Latin kingdom in subjection to the Latin kingdom, or the secular Latin empire.

"Verse 13. *And he doeth great wonders*] That we may have the greatest assurance possible that

the two-horned beast is the spiritual Latin empire, it is called, in chap. xix. 20, a passage illustrative of the one now under consideration, the false prophet, 'than which,' as Bishop Newton observes, 'there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed;' for prophet, in the Scripture style, is not unfrequently used for a preacher or expounder of God's word. See 1 Cor. xiv. It hence follows, that the two-horned beast is an empire of false doctors or teachers.

In order to establish the Latin church upon a foundation that can never fall, the false prophet doeth great wonders; he attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven as to be able not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums. He persuades them too that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought, and are still working, by the Almighty, as so many evidences of the great sanctity of the Latin church; and the false prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the diseased from what he calls purgatory, a place which he has fabled to exist for the purification of sinful souls after their departure from this world. His wonderful exploits in being able to induce men, possessed of reasoning faculties, to believe his monstrous absurdities, do not end here; he even

"Maketh fire come down from heaven—in the sight of men] Fire, in Scripture, when it signifies wrath, represents that species of indignation which is attended with the destruction of whatever is the cause of it. Thus the wrath of God is likened to fire, Psa. xviii. 7, 8. Jer. iv. 4. Therefore the fire which the false prophet bringeth down from heaven upon the earth, is the fiery indignation which he causes to come down from the heaven or throne of the Latin empire upon all those of the earth or Latin world who rebel against his authority. All this has been fulfilled in the Romish hierarchy: the Latin clergy have denominated all those that oppose their authority, heretics; they have instituted tribunals to try the cause of heresy; and all those that would not submit to their idolatry, they have condemned to various kind of tortures and deaths. It is said of the false prophet that he bringeth fire from heaven upon the earth; that is to say, he will only try the cause of heresy, and pass the sentence of condemnation; he will not suffer an ecclesiastic to execute the sentence of the court; the destroying fire he causeth to come down from the heaven or throne of the Latin empire; secular princes and magistrates must execute the sentence of death upon all that are capitally condemned by the spiritual power. He maketh fire come down from heaven; he compels secular princes to assist him against heretics; and if any rebel against his authority, he immediately puts them under the bond of the anathema, so that they are deprived of their offices, and exposed to the insults and persecution of their brethren. Thus the false prophet deceives the Latin world by the means of those miracles which he had power to do in the sight of the beast. Under the appearance of great sanctity, he persuades men to believe all his lying doctrines; and enforces his canons and decretals with the sword of the civil magistracy."

Speak the Truth.

"Speaking the truth, in love."—Eph. iv. 15.

The Lord told Jonah, "Preach the preaching that I bid thee;" and Ezekiel, "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear;" and all his servants now, "Preach the Word,"—"Speak the truth, in love." This we should do, regardless of what may follow: we have nothing to do with the consequences, God will take care of them.

Speak the truth. Not a part, but the whole of it, as duty may demand, rightly dividing it, so that all may have a portion in due season. We may as well omit the whole as a part. This dissecting the truth, and selecting such portions as human wisdom or sectarian theories may dictate, has been the work of the sects, and time serving ministers long enough. At this late hour, just before the judgment of the great day, let us who profess to believe thus, speak the truth, the whole truth, and nothing but the truth.

Speak the truth. And never leave the field, through fear, as did Jonah, lest a worse fate be yours than was his. God will have some one to 'preach the preaching he bids.' If you will not do it, he will leave you to your fears, folly, and perhaps to become an enemy of his truth, and raise up some one to fill the station you should have occupied.—Stand your ground then, or go wherever the truth may lead—the God of truth will defend, and finally reward you with eternal life, for your integrity and faithfulness to his requirements.

Speak the truth. Do it, though the world despise and persecute you. Remember that they thus treated your Savior, and the holy prophets, and apostles, and true ministers, before you. You are no better than they have been, and if you would share with them in the eternal inheritance, like them, you must speak the truth.

Speak the truth, though the church, people or brethren with whom you are associated, oppose, and call you a 'knave or fanatic,' a 'false brother,' a disturber of the peace of the church, or like 'Amasa,' 'Absalom,' 'Judas,' or the 'Jesuits,' heed it not, only, as you stop to weep over their folly, and pray for their salvation, implore grace, wisdom and strength from above to enable you more faithfully to speak the truth. Remember that the most settled opposition to the truth has ever come from the professed people of God. They killed the prophets, crucified the Lord of glory, put to death millions of the saints, opposed all the reforms of modern times, rejected the doctrine of the second advent; and now it would be no marvel, if some of our own number should catch this spirit of opposition, and be found carrying out this work of opposing the truth. But this does not excuse you from speaking the truth: so much the more need that it should be told. If a fatal disease has entered our own dwelling, certainly there is more need for us to guard against its ravages, than when it was at a distance. Speak the truth, then, though your brethren cast you off as unworthy their fellowship. If God justifies, it is enough: happy indeed is your condition.

Speak the truth, though you do it at the sacrifice of every earthly consideration. Remember that the reward will soon be given, and that it will, ten thousand times told, more than compensate you for all the sacrifices you make here, in speaking the truth.

In a word, speak the whole truth, faithfully, day and night, at all suitable times and places, to the church and the world, though it cost you everything the world or a time serving church may call good, great and honorable—regardless of these and all consequences, we say, by the authority of the word of truth, speak the truth.

But how the truth should be spoken, is a matter that should not be overlooked. There is a zeal for the truth which is not according to knowledge: Christ may be preached in the spirit of the devil, or through strife and envy. If we cannot write, talk and preach the truth in a better spirit than this we had better be silent. The devil is never better pleased, or doing his work more successfully, than when he can get professed Christians, religious ministers and editors, to vindicate the truth in a devilish spirit. The more truth they have in their communications, the better for the cause of the devil: he cares not how much truth is received, if those who preach and receive it, are under the influence of his spirit. Beware of his devices, and when you speak the truth, be sure to speak it in Love.

Speak the truth in love, though, in so doing you meet with the contradiction of sinners, and sour looks and cold feelings and unkind words of your brethren. Speak in *love*, though your motive be impugned, and though you should be charged with "black hypocrisy,"—never mind that, be not diverted from your heavenly purpose, or driven from the spirit of the gospel—but continue to speak in *love*. Though your words are called "smoother than butter," to clear yourself from the designed imputation, do not make them like barbed arrows, or cruel daggers, but study and pray and watch more and more to speak in love.

Finally, continue to speak the truth in *love*, and the God of love and truth, will be your defence here, and exceeding great reward in the world to come.

The Pope and the Jews.

The Jewish Chronicle has the following paragraph on the treatment of the Jews by the present Pope:

"One of the present Pope's most praiseworthy reformations has been in behalf of this oppressed part of the population of Rome. They number about 8,000, and have hitherto been obliged to reside in an enclosed place, called the Ghetto, on the north side of the Tiber, entirely insufficient, and therefore crowded and unwholesome. The gates of this enclosure were shut at sunset, and a Jew found outside at this time was imprisoned. They were, however, allowed the privilege of depositing goods for merchandise in buildings without the enclosure. Another prohibition was from the practice of any of the liberal or artistic professions. The Pope has commenced examining into these and their other grievances, and has appointed a Commission to propose improvements. As a consequence, the confinement of the Jews to the Ghetto is already abolished, and other ameliorations are about to follow. Cardinal Ferretti has declared himself the patron and protector of the Israelites. The Jews are full of the most enthusiastic gratitude toward their benefactor, and have sent a deputation to the Pope, headed by their Rabbi, begging to be permitted to enroll themselves as a National Guard, armed at their own expense, to join in the defence of the Papal States. Some of their most learned Rabbis have also pronounced the present Pope the Messiah."

What will the believers in the return of the carnal Jews to the land of Palestine say to this? We suppose they will see in it sure indications of the immediate conversion of the Jews to the true Messiah. Just as they have seen in the Afghanistan, Chinese and Mexican wars, certain harbingers of the everlasting gospel of peace to those countries. The popular theology of these times puts light for darkness, and darkness for light. And besides, there are certain ones who were to be given over to strong delusions, in the last days. How literally is this prediction fulfilled in this case of the Jews.—For their long and sinful rejection of the true Messiah, they are left, in this last moment of time, to embrace for their Messiah, the Anti-christ, the mas-

ter-piece of the devil! Deluded mortals, they are deeply to be pitied. But while we stop to drop the tear of sorrow over the folly and blindness of the ancient people of God, we have equally good reasons for weeping tears of bitterness over the delusions of Protestants, who are eulogizing and idolizing the present Pope for his recent reformatory acts, so called, but all of which are only designed and will serve to extend and strengthen his despotic power throughout the world. Truly, before its destruction, the world is made mad.

Advent Near.

One of the many evidences that the coming of the Lord is near, is the present high and rising attitude of the Pope, and with him the Anti-Christian church of which he is the head.

All prophecy which has been fulfilled, has been so fulfilled as to attract the notice of the world, or the community in general in the vicinity where the events have taken place. These things have not been done in secret, or an obscure corner—they have been done in open daylight, and in a manner to turn all eyes towards the events. All may not have understood the nature of the events, but still they have arrested the attention of all. It was so in the fulfilment of the prophecy which related to the fall of the Papal supremacy by the French, the darkening of the sun in 1780, the falling of the stars in 1833, and the fall of the Ottoman supremacy in 1840, and is it not so now in reference to the prophecies which relate to the exaltation of the Papal power? We think it is: for the eyes of the world are now turned to that quarter. They see with admiration the exaltation of the mother of abominations to the dizzy height where she says, "I sit a queen and am no widow," and from which she is soon to be hurled to destruction by the Lord at his coming.

The next prophecy, the fulfilment of which will attract the attention of the world, and to which all eyes will be turned, we think will be the appearing of "the sign of the Son of man in heaven." All will know its meaning; for then the "kindreds of the earth shall mourn." All speculations about the meaning of what is taking place, or what is coming upon the earth, will then be silent, and every tongue will be mute, with the exception of the shouts of redemption of the righteous, and wailings of the wicked.

These things are what we look for next, in the fulfilment of prophecy; and we confidently expect they will soon be witnessed. O, be ready to meet them with joy.

World's Convention.

The "Practical Christian" for Jan. 8th contains a call for a "World's Reform Convention, to be held in the city of New-York, commencing on the first Monday in June, 1848, to be composed of delegates of both sexes, chosen by the friends of Reform in all Christian lands, for the adoption of measures wisely calculated to accelerate the progress of improvement, by the abrogation of all institutions, customs, and circumstances which stand in the way of universal advancement in knowledge, virtue and happiness; preparatory to the prevalence of that religion which gives meat to the hungry, drink to the thirsty, clothing to the naked, and a home to the houseless stranger; and finally, give to its possessor a home in the mansions of eternal glory."

The objects of this proposed convention are good, but they never will succeed: for the Lord of glory called a convention of all the good of the whole world, to carry out these very principles, more than

eighteen hundred years ago, and though God, Christ, the Holy Spirit, the gospel, and all the wise and good of every clime, have since then been engaged in the propagation of these principles, yet their opposites have triumphed, and sin, oppression and violence fill the world. Therefore the efforts of the convention, if permitted to meet, will be a failure. "Evil men and seducers," and wickedness of every species, will wax worse and worse, until the coming of the Lord, to purge it from the earth, and fill the world with his righteousness.

Slavery—the Church.

Doubtless some think that Mr. Foster's articles on Slavery, are too severe on the Northern churches: or they think that the church is not *now* under the abominable principles of Southern slavery, as it was when he wrote those articles. But facts are stubborn things, and clearly show that the unholy league with slavery still exists between Southern and Northern portions of the church. We refer to a recent act of the "American Sunday School Union." The following passage in one of their Sabbath School books, has given offence to the slaveholders of the South, and to retain their good graces and fellowship, the church at the North had it expunged. We cut it from the "Watchman of the Valley."

"'What is a slave, mother?' asked Mary, 'Is it a servant?'"

"'Yes,' replied her mother, 'slaves are servants, for they work for their masters, and wait on them; but they are not hired servants, but are bought and sold like beasts, and have nothing but what their master chooses to give them. They are obliged to work very hard, and sometimes their masters use them cruelly, beat them, and starve them, and kill them; for they have nobody to help them. Sometimes they are chained together, and driven about like beasts.'"

This was too much for Southern christians to bear, and to ease their tender consciences, Northern christians expunge it from the Sabbath School books of the American Sunday School Union! If this is not a brotherhood, if not of thieves, of deep corruption, we know not what could constitute such a brotherhood.

Correspondence.

FROM BRO. A. CLAPP.

BRO. MARSH:—I trust by the grace of God, I am one of that number that continues to look for the speedy coming of our blessed Savior. I have no doubt but God designed to have a people just preceding the great judgment day, to warn the world of its near approaching, and to stand before the world with the blazing truths of God, and to proclaim them fearlessly in the name of Jesus. I think we are that people that was to write the vision and make it plain on tables, and lay them by the side of the history of the past, that all may see we are standing on the eve of the great and terrible day of God.

We have satisfactory evidence that this cause is of God, because he has been with us—has accompanied the preaching and the labors of the faithful servants by the energies of the Holy Ghost sent down from heaven, and we have mysteriously been brought together from the different denominations, and a good portion still continue together laboring in this glorious and best of causes. If we are this peculiar people of God, what tremendous responsibility rests upon us, and how faithfully we ought to prove ourselves to be, and to labor wisely, cautiously, harmlessly, perseveringly, and with zeal according to knowledge, to save our fellow men from the burning day of Jehovah's wrath.

We are told by Christ that "he that endureth to the end, the same shall be saved." How will those appear before the bar of God, who were once with us in proclaiming these burning truths, but have

now drawn back, and joined a proud scoffing church, and do not give this truth that prominence that they should, nor as they will wish they had done? Can they say like the great apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness"? I fear not. I fear some will stand at the door and knock, and say, Open unto us; for we have prophesied in thy name, and have done many wonderful works; but Christ will say, "I never knew you"!

Oh, how faithful we ought to be—and may we realize the position in which we are placed before the world. We cannot be mistaken: he that is to come will soon appear. In addition to the last expiring moments of the prophetic periods, signs and wonders have been seen in the sun, moon, stars, heavens, and in earth distress of nations: all speak in thunder tones that he is nigh even at the door.

Some interesting sights in the heavens have been seen in this State, within a few years, which I have not seen noticed. One was in the fall of 1844. A basket of grapes was distinctly seen, by several individuals, hanging in mid heaven in a clear day.—(Read Amos.) About two years ago was seen, by several of our citizens, hanging in mid air, a little west of this city, a sickle, the bow up, with a sheaf of wheat under it, the sky perfectly clear. (Read Rev. xiv.) One year ago last October, the heavens were completely arched from east to west with a bright streak, as wide as a rainbow. Its first appearance was like blood, and that a handsome hue. It first rose in the east, and gradually stretched over to the west. One morning our citizens were alarmed with a cry of fire. All the engines were out—the whole atmosphere seemed to be on fire, but there was no building burning—nothing for the engines to do. The people stood amazed and wondered.—These signs and wonder have been seen so frequent, the people do not think much of them; but nevertheless God said they would be seen, and should be signs of the near coming of the Son of God.

The wonderful sign which has just been seen in Mexico, after a city was destroyed by an earthquake: Christ being seen on a cross in the heavens for half an hour, is very striking. It struck terror to the beholders, and they fell on the ground and cried for mercy.

I am told that in the Douay Bible it is translated that the sign of the Son of man would be Christ extended on the cross in the heavens.* It appears that this has literally been fulfilled: that being a Catholic people, God has taken this method to show them that the end of all things is at hand.

Affectionately yours,

AARON CLAPP.

Hartford, Ct., Dec. 13, 1847.

* It is not so translated—but only the opinion of the expositor, given in the notes on the margin.—[Ed.]

FROM BRO. H. PRATT.

DEAR BRO. MARSH:—It is with the utmost satisfaction that we observe the meek and independent course of the Harbinger: untrammelled by sect, fearless in the truth, cautious in its investigations, bold in proclaiming the "wages of sin," as well as the "gift of God," and meek in self-defence.

The Sonship, and new birth, make no discordant sounds upon the sacred harp, to our understanding, but vibrate with celestial harmony. We are undergoing severe trials in this section, for the devil has come down in great wrath, knowing that his time is short. He first insinuates into the feeble and doubting mind the idea that they are not Christians, because they are not so strong as the more venturesome. Then the brother, after wrestling, (half doubting, and half fearing,) in prayer, he concludes the stronger brother's confidence is rather assumed; hence a variance, and a want of confidence on the one part, and apparently falling away on the other. However, this ingenious freak of the cloven foot is not entirely confined to the feeble and scattered flock.—We see that even editors are not out of the reach of this wily foe. If one vindicates an unpopular truth, he instigates the brother to cry, "Miserable Unitarianism," "Division," &c. If, like good old Abraham, he says, Let there be no strife between us, the reply is, That is all "feigned." If one sincerely desires all controversies to be conducted in the spirit of Jesus, the arch-deceiver says, like the

king of Israel, See how he desires a quarrel, it is all "pretence," just blaze it abroad and you'll soon bring him too.

Now, dear brother, this is precisely the way that this lacerated foe is striving to cheat us out of the inheritance, by getting in this grudging one against another, against which James cautioned us, when the Judge is at the door. I do believe we sprung this artful trap to-night, in this place, without any serious damage; we first opened the budget in meeting, examined all the contents, put them on the altar, and with the fire of God's love consumed the entire mass, and the breath of the good Spirit drove them all away, so that there was no place found for them.

Now, dear brethren, seeing we look for a new heaven and new earth, what manner of persons ought we to be, in all holy conversation and godliness?—Let us from henceforth covenant to help each other along through this last and most destructive trial, till the warfare is accomplished. And then when the monster is writhing in chains, we with angelic touch shall rise to mansions of bliss, secure, till sin's last trace is gone. Then in Eden's groves we will walk with overflowing gratitude to God, and talk of melting grace that taught us to live in peace.

Yours waiting,

H. PRATT.

Wales, Mass., Dec. 12, 1847.

FROM BRO. I. R. GATES.

DEAR BRO. MARSH:—Since I parted with you at the Boston Conference, I have spent much of my time in the vineyard of the Lord, giving series of lectures in different places. I have been to old Salem and gave about 20 or 30 discourses in the Advent Hall. The cause there has become much revived. A few became hopefully converted to God, and a number of the backslidden were reclaimed.—I have immersed there nine or ten disciples of the Lord, who, I trust, will be faithful and strive to meet me in glory.

I have also given a course of lectures in South Redding, where I had the satisfaction of being a companion of Bro. Himes, while he was badly used at the Great Tent meeting here last summer. The brethren, although few in number, took hold of the work in good earnest, and we were enabled to see the little cause assume a new aspect. Much prejudice was removed from the community, and some persons appeared to be seriously inclined. I tried to set in order some things that were wanting, by appointing overseers, or elders, &c. And I also led down into the baptismal steam one of the Lord's children and baptized her.

On my way to this place, I called at Salem, and spent the Sabbath. I gave them three discourses to the joy and comfort of all that truly are living and looking for the Nobleman's return. One most lovely convert followed her Lord in baptism.

Our brethren here, as well as elsewhere, need to heed the admonition of the apostle, Let each esteem others better than themselves.—And in honor preferring one another.—Also to strive for the unity of the Spirit in the bonds of peace.

One thing occurred at Salem that looked good and lovely, and I would that others would show the same kindness to their wives and children. It was this: The young sister who went forward in baptism, asked her father if he had any objection to her obeying her Lord in that ordinance. He answered, No.—And notwithstanding he enjoys no religion, yet was he seen waiting on his daughter, and carrying her clothes to the meeting, and to the water-side, where his tears spoke the deep feelings of his heart.

I am now at Essex, commencing a course of lectures. Our brethren through this section agree with you as a general thing, as well as myself, on the character of Messiah, that he is the Son of God, who had glory with the Father before the world was.

Yours, &c.,

I. R. GATES.

Essex, Mass., Dec. 22, 1847.

COLBORNE, C. W., Dec. 6, 1847.

BRO. MARSH:—I am still looking for that blessed hope, the "glorious appearing," and am trying to give the reasons of our hope to the people in a school house about six miles from our place, where the people have never heard before on the subject. They seem anxious to hear, but the priests, as usual, op-

pose with all their might. One night, after I had lectured upon the 2d chapter of Daniel, a Methodist preacher got up and said, Lest it should be said that nobody dare oppose the Millerites, he would say a few words. He wished to know why the Lord had not come in '43, as we expected? Calling us false prophets, &c., &c. I then explained to the people the tarrying of the vision, and of the bridegroom, &c. He then said he was entirely unacquainted with the doctrine, and was not prepared to discuss the question, and set down. Last Sunday a Baptist preacher did what he could to quiet the fears of the people, by trying to prove, not from the Bible, but from Bishop Newton, that the man of sin cannot be destroyed in 19 years yet. So you see the truth has many adversaries here, but none of these things move me. I intend by the help of the Lord to proclaim the truth to the people, and leave the event with God.

I remain your brother waiting,

I. A. SPAFFORD.

EXTRACTS OF LETTERS.

BRO. S. FLAGG, Sterling, N. Y., Dec. 11, requests "all the dear brethren and sisters to learn by heart and live it out," the whole of 1 John iii. The request is worthy a strict compliance, especially the last part.

BRO. J. C. BYWATER, Honeoye Falls, N. Y., Jan. 4, writes:—

"In much weakness of body, I preached at Victor last Sabbath. The brethren there are in a good state."

BRO. J. HOOKER, Perrysburg, N. Y., Dec. 10, writes:—

"I was brought up under Presbyterian influence, empraced religion, and joined the Episcopal Methodist Church, remained with them about thirty years. When I learned their course on slavery, I left them, and I am glad in my soul to-day that I did so. I soon after embraced the advent doctrine, and I love it still—have become weaned from the things of this world, and glory in the prospect of a resurrection to come."

Sister P. Arnold, Naples, N. Y., December 3, writes:—

"I know of no way to give up the advent cause but to give up my God and my Bible, and I do pray that I may never be suffered to do that. It is astonishing to see priests and people deny God's word as they do. Our trials, I think, will soon end, but if they continue longer than we expected they would, it will not lessen them by forsaking the Lord. May we all be found patiently waiting for him at his coming."

BRO. A. ANTHONY, North Scituate, R. I., Dec. 11, writes:—

"I am glad that the grace of God which bringeth salvation, teaches us to look for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. How sweet the proclamation of the hour of his judgment sounds in a true believer's ear: it fills him with prophetic fire, and his soul responds, Come Lord Jesus, and come quickly."

BRO. J. PEARSON, Jr., Newburyport, Mass., Dec. 15, writes:—

"The cause is on the rapid advance in this part of the country, and in a very interesting state in this town. Last Sabbath eve our Hall was filled to its utmost with a solemn and attentive congregation."

Sister S. S. Rogers, Evans Mills, N. Y., Dec. 14, writes:—

"The cause of religion is very low in this place. Pride and formality have crept into the church, and because sin abounds the love of many has waxed cold."

BRO. A. PENFIELD, Cleveland, Ohio, Dec. 16, writes:—

"Our meetings are very thin in numbers, and rather decreasing than otherwise. Bro. Morley is now absent at Norwalk for two Sabbaths. The churches here are having their annual eating festivals. Several of the more prominent ministers in this region, of talents and reputation, are giving lectures to literary circles. Query, if Paul were now living, what would be the absorbing theme of his burning eloquence?"

Slavery and the Church.

Corruption of the Church.

THE FREE-WILL BAPTISTS, AND THE SOCIETY OF FRIENDS.

These sects, like all the others, when weighed in the balance of truth are found wanting. As bodies, they claim to be anti-slavery; but their claim is like that of the Pharisee, who thanked God that he was not like that publican who stood by his side, when at the same time he was the more guilty of the two. It is true that they have spoken against slavery; and spoken, too, in strong terms of reprobation; but it is equally true, that with both hands they have upheld it; and they now stand before the world in a more reprehensible light than any of the other sects. From motives of self-interest, or an unwillingness to depart from a rule introduced by their fathers, they admit no slave-claimant to their fellowship; but at the same time, as a body, they stand entirely aloof from the anti-slavery enterprise, or openly oppose it. And while sending forth to the world their resolutions and testimonies against slavery, they legalize it, and do whatever lies in their power to render it popular, and consequently permanent, by electing manstealers to fill the highest offices in the government. At the ballot-box, no sect in the land is more notoriously subservient to the slave power than the Free-Will Baptists.

In New Hampshire, where they are very numerous, they are principally connected with the Democratic party; and it was chiefly through their instrumentality that that poor apology for a man, Charles G. Atherton, was returned to Congress, after having disgraced himself and his country by consenting to be made a cat's paw by Southern slave-bleeders, to tear in pieces the sacred right of petition! It was in their power to prevent his re-election, and return to Congress a thorough-going abolitionist in his stead; but he was the man of their choice! And yet, at this very time, they were passing flaming resolutions against slavery, and making loud profession of abolitionism!

I have said that the American church and clergy, as a body, were PIRATES. Is this charge true, so far as it relates to the Free-Will Baptists and Quakers? It is, if *aiding* and *abetting* pirates, and protecting them while engaged in perpetrating their atrocities, constitute one a pirate; for both of these sects legalize and protect a species of commerce in the United States, which they have declared to be piracy, when carried on upon the coast of Africa. Am I told that they have acted *ignorantly* in this matter? My reply is, if they are men of common sense, they must and do know that voting for slave-claimants, and the advocates and supporters of slavery to legislate for the country, tends to perpetuate the bloody system. Would they vote for such men, if their own wives and children were in slavery? So long as they are connected with slaveholding political parties, their resolutions and testimonies against slavery only serve to enhance their guilt, and aggravate their condemnation.

If the government had instituted a system of idol worship, and a hundred oxen were daily offered in sacrifice on the altar of some distinguished god, in the city of Washington, by an order of Congress, what would you say of that religious sect, who should pass *resolves* against idolatry, and at the same time vote for men to represent them in Congress who were opposed to the abolition of these sacrifices, and also elect a high-priest of this deity to fill the presidential chair? But such conduct would not be more hypocritical and reprehensible than the conduct of the Free-Will Baptists and Friends, and the other religious

bodies which have adopted resolutions against slavery!

The remarks which I have made upon the Free-Will Baptists and Friends, will apply with equal force to those branches of other sects which have adopted resolutions against slavery. This kind of action, so long as they stand connected with pro-slavery parties, either political or ecclesiastical, only renders their influence more formidable to the anti-slavery enterprise; and consequently their guilt is proportionably increased. They tell us that slavery is a heinous sin and crime, and yet act in concert with those who advocate and uphold it! Hence, on their own confession, they are the "*companions of thieves*," and in fellowship with adulterers. In my general charges, therefore, against the sects, no exception is required in favor of those local churches which claim to be anti-slavery, on the ground of having adopted anti-slavery resolutions, while they are still connected with their respective sectarian denominations, and in Christian fellowship with those who act in concert with pro-slavery political parties. The least that can in truth be said of such churches is, that they are the *LUKEWARM* friends of the slave, whom God will *slew out of his mouth*.

I had intended to speak, in this connection, of the character and tendency of our so-called benevolent institutions; but having already far exceeded the limits which I originally proposed to myself in this letter, I must pass them by with the single remark, that connected with the Boards of most of them are more or less slave-claimants, and their treasuries are polluted with the price of human blood!—and that the money which our clergy beg of poor widows to send the gospel to the heathen, goes into the hands of such men as Rev. Wm. S. Plummer, D. D., the man who called upon the Richmond mob to "catch" the abolitionists, and give them a "WARMING AT THE FIRE"! For the same reason, I have also omitted to notice several of the smaller religious denominations. I would here say of them, however, that they are all composed of sectarians, and not of abolitionists; and hence they belong to the same category with the larger and more influential sects, and should be regarded in a similar light.

But I trust I have already adduced abundant evidence on this heart-rending subject, to substantiate my allegations against the American church and clergy. With this picture before him, no one, I think, will say that I have done them injustice. True, I have brought against them the most tremendous charges! I have denounced them, as a body, as THIEVES, ADULTERERS, MAN-STEALERS, PIRATES, and MURDERERS! But who, in view of the frightful and accumulated proof of their guilt which I have here presented, can deny these charges? Who, that has a mind capable of understanding the political and ecclesiastical coaction of the church and clergy with the slave system, as I have here portrayed it, and can comprehend the direful consequences of that connection, will dare to say that God will hold them guiltless of these crimes? Gladly would I believe them innocent; but reason, conscience, and my outraged sense of justice, all forbid the thought.—S. S. Foster.

Obituary.

"Them which sleep in Jesus will God bring with him."

DEAR BRO. JOSEPH:—With feelings of the deepest sorrow I take my pen to address you. Death, the king of terrors, has again visited my little family; yes, and taken from me my beloved companion. But although I have the greatest reason to mourn this grievous dispensation of Divine Providence, yet I have the consolation to believe that my loss is her eternal gain; that she sleeps in Jesus, and will ere

long have a glorious part in the resurrection of the just.

She was taken sick the 3d inst. with what the doctors called the lung fever, or congestion on the lungs, which was followed by inflammation of the head and bowels, which removed her from this world of trouble and sorrow on Thursday the 16th of this month, aged 25 years and six days.

She left a bright evidence that she was ready.—At one time I asked her if she was reconciled to leave this world? She replied that she was, if it was God's will. At another time there were several of us stand by the bed-side, and she said, "Farewell, my friends, guardian angels are hovering round."

O, may I so live that I may meet my beloved companion in that land where death shall never come, and our dear little son, who died Sept. 15th, aged 20 months and 16 days. I have only one little daughter, in her 4th year, to cheer me in my lonely hours.

With respect,

JULIUS W. MARSH.

Bloomfield, Ill., Dec. 19, 1847.

Notices.

BUSINESS NOTES.

J Megquier—By Express, to Herald Office, Boston. J M A to 241.

L W Hoyt—He is here. We know nothing about his position on the question. The other case is painful, yet we hope the evils you fear will not generally be the result. Your Scripture references shall be noticed when convenient.

E Lewis—Received, and acknowledged in v xv no 2. Pd to 215.

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"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume III. Number 6.

ROCHESTER, NEW-YORK: SATURDAY, JANUARY 29, 1848.

Whole Number 214.

Original Poetry.

[For the Harbinger.]

Invitation.

"Come unto me all ye that are weary and heavy laden, and I will give you rest."

Blessed rest! An 'earnest' given
Of our sweet repose; a heaven;
That pure Sabbath of delight
When shall end earth's weary night.

Pilgrim, do thy cares oppress,
In this toilsome wilderness?
Art thou longing to be free?
Jesus says, "Come unto me."

Trust then in his sacred word,
Cast all care upon the Lord;
He doth hear each mournful plaint
Coming from the weakest saint.

Rest—that earth can ne'er bestow,
Such as Jesus left below,
Is the boon ye may receive,
If in him ye but believe.

Dying sinner!—tempest-tost,
Without mercy ever lost:
Listen to that voice of love
Calling to thee from above.

In thy present state, thou'lt be
Ever "like the troubled sea:"
But in Jesus there is rest,
Come—thou wilt be ever blest.

Blessed word! more precious far
Than earth's choicest treasures are:
Whatsoever our sorrows be,
Jesus saith—"Come unto me."

A. C. J.

Jamestown, N. Y.

Selected.

Corruptions of the Church.

AMERICAN MISSIONARY SOCIETY.

Who knows not, that in all ages, this welcome of prevailing iniquities to the Church has been always ruinous; that its history has ever been that of temporary and often dazzling success at the beginning, of long and sore perplexity in the continuance, and of deeper degeneracy or entire decay in the end; in a word, that it has ever been their strength and growth and its weakness and decay. But we need not here consult the past. The experience of our time and missions is sufficient.

We begin with slavery among the Indians.—More than a quarter of a century has gone by since the process was there begun of taking "the master" to the Church, that he may be prepared to "break the bonds of the slave." What, on the showing of the parties, is the result? Is not

slavery as rife and virulent there, in Church and State, as ever? During this very period, and in spite of this reformatory process, has not slavery increased in the Church? And in the State, have not laws been passed, (Rep. p. 13,) "which prohibit teaching slaves to read, throw impediments in the way of emancipation, restrict slaves in the possession of property, and embarrass the residence of free negroes among them"? Do not members of the Church, that once taught their slaves to read, now, in deference to these ungodly laws, omit it? Do not the missionaries, so far from lifting up their voice against these things, do similar deference, and declare that neither they "nor the members of the churches under their care regard themselves as responsible" for them, members though they be of the body politic? Do they not justify their silence and acquiescence by the faithless plea, that they see the "wolf coming," and that any interference by them would only make the matter worse? Indeed, do they not in effect, and some of them in terms, say, that to put slavery out of the churches even, will be to put them out of their fields of labor—that they cannot drive it from the Lord's table, except it drive them from the Indian domain? And do not the Board give in to all this, and ask the churches to do so too, and tell the missionaries to go on as they have been going, and leave the whole thing in such shape, that its own defenders are obliged to admit, that there is nothing in the result which looks to the tolerance of slavery only as a temporary and not as a permanent thing? For aught that appears then, permanent slavery in the mission churches, or the persecution and probable destruction of the missions, is the result of more than a quarter of a century's trial of this experiment—a result that shows the missionaries and the churches speechless, powerless, and enslaved, in presence of the very inquiry they thought to correct by folding it to their bosoms?

And what has come at the Sandwich Islands of taking "the oppressive ruler" to the Church?—What have we gained by this method against oppression there, that we had not gained by a bolder and more scriptural proceeding? Rather what have we not lost? To an alarming extent, Christianity is at this hour dishonored and reproached, and the power of Christian discipline is withered and broken there, because of oppressive chiefs, seated in the Church, above the reach of discipline, at the same moment that they continue their oppressions and extortions, and not unfrequently in other ways, set the purity and the power of Christ's house alike at defiance. And should the missionaries, by the assumption of virtual prelatical power, now attempt a stricter discipline, the dangers are greatly increased, that sooner than submit to it, such chiefs with their dependents, if they do not become persecutors, will fall away to a reckless and contempt of all

religion, or to some mother Church, which will give them a Christianity as easy and accommodating as that the missionaries first taught and they embraced. Even under existing restraints such tendencies have been developed; and how much more will they be, if the gospel shall ever do its full work there, and the church be truly, to high and low, "the pillar and ground of the truth"? In fact it is just here, that the great danger lies that those Islands may yet go to the Papacy, and that there is cause for the alarm which has been rung so long and loud at the arrival and residence there of two or three Papal priests. The truth is, the Sandwich Island experiment is not ended. It has had its dazzling success at the outset. It is passing now to its second stage. And, as sure as human nature is true to itself, and there is a God above, so sure is it that, without a reformation, the installing of iniquity in the Church, in the person of the "oppressive ruler, will work the same results there as in ancient Rome. Change, then, at increased risks and disadvantages, or deeper degeneracy and ultimate apostasy or decay, is the only alternative before that mission.

And now what has come of bringing "the proud Brahmin" into "the great household of God" in India? In some cases, doubtless, he may have there learned to abandon caste. But there is no proof that he would not have learned it sooner by an opposite proceeding, much less that the many would not. Who has not heard of Swartz and his great success in India? Well, he admitted caste to the church, and now observe the result. Speaking of the state of things in the churches planted by Swartz and his successors in Southern India, the Rev. Hollis Read, a Missionary of the American Board, in his memoirs of a "Converted Brahmin," says:—

"They have not; it is feared, in that part of the country embraced Christianity, but Christianity has been made to embrace them; and instead of imparting her purity and simplicity, as she is wont to do, she has been loaded with the filthy rags of impure rites, and customs, and caste, prejudice and superstition; and she is now exhibited throughout those regions of darkness more in the form of a ludicrous comedian, than as an angel of light."

The state of things was such, that in 1832 or '33, it attracted the attention of the bishop of Calcutta, and he set himself to the work of reformation, as the only means of saving the missions. In his first charge to the missionaries on the subject, he required the discontinuance of every rite and practice of heathenism in the native churches. Of its reception by the churches, Mr. Reed says:—

"When the charge was read in the churches, it was received with such general indignation, that the most sober part of the members, even the deacons and the elders joined with the more

daring in their attempts to prevent the minister from reading it, by coughing, spitting, hissing and scraping with the feet."

In a second charge upon the subject, in 1834, the bishop remarks:—

"The main barrier to all permanent improvement is, as I trust, in a way of removal, the *heathen* usages of caste in the Christian churches.

* * While the master minds of Swartz and Gericke remained to keep down the heathen practices, caste was comparatively harmless. It seemed more of a civil distinction. But I rejoice to find that the judgment of all my brethren and the whole body of Christian Protestant missionaries, without exception, concurs now with my own, that the crisis had arrived, and that *nothing but the total abolition* of all heathen usages, connected with this anti-christian and anti-social system *could save these missions*. * *

An isthmus cast up between Christ and Belial, a bridge left standing for retreat to Paganism, a citadel kept erect within the Christian enclosure for the great adversary's occupation, is what the gospel cannot tolerate. The Jesuit's proceedings in China are warnings enough to you."

In a note accompanying the charge, the bishop enumerates some fifty of these practices, gathered from his own inquiries, and says "five hundred similar circumstances might easily be ferreted out." In this enumeration we have such statements as these:—

"A Christian missionary first arriving in India would not, and could not credit to what extent the heathen practices connected with caste extended. As to religious services, the different castes sat on different mats, on different sides of the church, to which they entered by different doors, approached the Lord's table at different times, and had once different cups, or managed to get the catechist to change the cup before the lower caste began to communicate: even the missionary clergyman was persuaded to receive the holy supper last; they would allow no sponsors at baptism of an inferior caste; they had separate divisions in the burial grounds, and none of the inferior castes could perform the service; after which they were all compelled to bathe as unclean, and for eight days the howling women continued their heathen custom of mourning. The country priest or catechist would not reside in a village of Pariahs, nor receive them to his house for instruction; nor would a Shoodra congregation receive a Pariah teacher, and when a congregation was convened, the inferior classes were all excluded. * * In the domestic circle, the wife was not allowed to sit and eat with her husband, but treated as his slave, or rather a part of his goods and chattels—nor was she permitted to sit with her husband at church. No intermarriages were allowed between different castes, but illicit connections, intemperate feasts, &c., were connived at fast enough, and a Christian married his daughter to a heathen of his own caste rather than to a Christian of a lower one. * * The children were marked with various heathen insignia. These marks they wore when among the heathen, and obliterated them in Christian society. * * As to general society, they considered themselves of a superior race, and the Pariahs born to be their slaves—they would not

drink of the same well, nor live in the same street, nor take food from the same vessel, but broke all the earthen vessels a Pariah had touched, as being defiled. * * Christians who retained caste, were admitted to the festivities, often indecent, of the heathens, paid reverence to their gods, made vows at their pagodas, and called for Brahmins to exorcise the sick."

Such is a part, and by no means the worst of the melancholy tale, and these the results of taking caste to the church. In our own missionary churches the toleration has never been so great, and of course the results not so ruinous. But in respect to them, at the very moment the American Board is vindicating and advocating the reception of caste to the church, in the case of the convert as the better way to correct it, the intelligence is coming home that the missionaries are finding out that this will never do; that they cannot go forward effectively and safely in their work, except as they put and keep caste uncompromisingly out of the church; that in now attempting this they breed a storm, all the worse from its being a departure from former practice; and that in persisting in their new stand, they find their chief embarrassment in the contrary practice, still maintained, of these same Swartz and other churches. And the intelligence has hardly reached us, when in the Theological Seminary at Cincinnati, the venerable Dr. Scudder gives his testimony to the same effect—declaring that "he is convinced that they erred at first, in granting any toleration to this absurdity; that they ought to have required every candidate for the church to renounce it; and that it is now much more difficult to break it down, and more difficult, too, to establish right principles on the subject, than if they had begun right."

Honorable confession! And now, in view of all these considerations we ask, are these methods of propagating the gospel to be approved and persevered in? Is this experience, so attested, to go for nothing? Are the churches and the ministry to see no contradiction here to God's nature and order of things, and the teachings of his word? Are they to detect no departure from sound scriptural doctrine, and no prostration of the order, and administration and discipline, of Christ's house? Are they to desery no defect, to fear no danger, to utter no remonstrance, and demand no change? It cannot be. Heaven's mercy to a dying world, to the missionary boards of our affection, to the churches of our choice, and to the faith of our adoption, must forbid it.

Original.

For the Harbinger.

The Great Preparation—No. 6.

ARE YOU READY?

MY BRETHREN:—Having presented to your view the *nature* of the moral preparation to meet our coming Judge, in my preceding numbers, I proceed by calling your attention to my *second* proposition: *to define its extent and practical bearing* upon our waiting spirits and our life.

This point cannot be better expressed in our language, perhaps, than in the following inspired passage, which I repeat: "And the very God of

peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. v. 23, 24. Here a devout petition is offered for the sanctification of the *entire person*—mentally and physically—and preserved through all coming time in that blameless condition, to the coming of Jesus. The faithfulness and willingness of God are then *pledged* for the performance of the gracious and blessed work of preparation, which cannot be wrought upon us by our own exertion, neither by men nor angels, but *solely* by the power of the Holy Spirit through Christ Jesus. 'Tis ours to believe and obey, and the mighty work is done.

But what is meant or intended by these *three* divisions of an individual thus given? The spirit, soul and body, comprise the whole man, according to the views of learned men in all ages. Here we have the *true* classification of our powers; and the division is natural and plain, attended by the sanction of the eternal Spirit of God. It differs but little from the views of the most learned intellectual philosophers, and can be simplified to our understanding but little farther.—We understand in the language of inspiration by the Spirit, the heart of man, or the *effect* of those mental powers compassing the heart, upon the person in general. The heart sustains the same relation to the mind, that our fleshly heart does to the body. The latter is the seat and source of animal life, the former of spiritual life, health and peace. As the heart of flesh sustains and regulates the functions of the body; so our spiritual heart supports, animates, orders, and governs all the powers of the *inner man*. I understand the heart, from whence our thoughts proceed, to embrace those powers of the mind, denominated the *conscience*, the *will*, and the *affections*. The operation of these mental faculties form the spirit. I have taken notice of 54 texts of scripture, (and there are many more in the sacred word,) showing that the spirit may be hardened, sad, troubled, faint, humble, disobedient, &c., together with the various other affections usually ascribed to the heart and soul of man in the same infallible word. It is also *accountable*, as the ruling part of man, and may be *renewed* within us; and consequently may be saved or lost. (See 1 Cor. v. 5, Ps. li. 10.)

1. A good conscience is an honest, pure and peaceful feeling of uprightness in our intentions, integrity in our motives, and justice in our decisions. It inspects both our own conduct and that of others; scrutinizing our thoughts, desires, passions, words and deeds. Being "void of offence toward God and men, in all things willing to live honestly," constant, impartial and tender, we hold the mystery of faith in a pure conscience. The *will* constitutes the power of choice, and lays the foundation for our accountability and moral agency. While the conscience selects the objects of our investigation, the will *decides* between them. When this faculty is sanctified, it chooses the good, and refuses the evil. It is quick, firm, and uniform in its decisions. When our will perfectly harmonizes with the will of God, it is then perfect and complete. Our affections, when holy, are set on heavenly objects:—

In this pure state they are strong, equal, and constant in bringing forth the fruits of holiness and peace. Love, joy, peace, long-suffering, gentleness, meekness, temperance, patience, godliness, brotherly kindness, and charity, are yielded in rich abundance for the edification of all around us. O, blessed, happy state.

2. What may we understand by the sanctification of the *soul*? The soul comprehends (when used in connection with the spirit and body as a component part of man) the understanding, the judgment, the memory, the imagination, and all the reasoning powers. When sanctified, it is greatly conformed to the general scope of divine revelation. The imagination is heavenly, true, and just in its conceptions; the memory strong and retentive, unless enervated by some physical debility, the understanding truly enlightened and refined by the Spirit of truth, and the judgment so corrected in its decisions as to accord nearly with justice, truth, and impartiality. I do not mean that we shall be entirely exempt from ignorance and error, or that the sanctified will all agree in their views of truth and duty. Nay, verily; there are different gifts and offices in the church of God, each of which has its foundation in that measure of the Spirit vouchsafed to the individual through the illumination of the understanding by appropriate and select portions of truth; so that in the order of God, some portions of truth are wisely withheld from one member of the church, which are revealed and opened to another, for the promotion of that particular gift, and the salvation of the individual. It takes, therefore, all the members of the body of Christ, to comprehend the whole system of revealed truth; and even then it is known but imperfectly in the present state. Bodily disorders and imperfections, added to our necessary ignorance, render our highest mortal state upon many points of truth, different, fallible, and uncertain. It is really true with the wisest and best mortal saint, that "we know see through a glass darkly," and we "know in part" only. I know indeed it is written, "Be ye all of one mind," "Be perfectly joined together in the same mind, and in the same judgment." These and like passages imply that there be no contentions nor divisions among us; but that we tolerate each other's rights and private opinions, perfectly acquiescing in the gifts and duties of each member of the body, although not discovering or performing the same ourselves. Paul and Apollos are said to be one, although Paul planted and Apollos watered—all of one spirit; having the same motives, passions, hopes and end. The dear saints are perfectly joined in the same mind, spirit and judgment of Jesus. Blessed, happy, heavenly union; like the fellowship between the Father and the Son. Amen.

Yours waiting,

D. B. WYATT.

Moir, N. Y., Dec., 1847.

[For the Harbinger.]

A Clue to the Time of the End.

NO. VIII.

After having shown the mistake of our brethren, in taking the event of A. D. 1802 as proof of the position that the 1260 years terminated at that time, the way is now prepared for proving

that they did terminate at another point. To the evidence we are about to present, we call for the candid consideration of every reader.

"When Pius VII., contrary to the usage of his predecessors, agreed to leave the Quirinal Hill, and cross the Alps in the depths of winter, to place the crown on the brow of the French Emperor, he naturally expected that some great and durable benefit would accrue to himself and his successors from the unwonted act of condescension. The flattering reception which he met with at Paris, the delicate attention of all the functionaries of the imperial palace, and the marked regard of the Emperor himself, confirmed these flattering illusions; and the papal suite returned into Italy charmed with their visit, and never doubting that, at the very least, the restoration of the three legations in Romagna, torn from the Holy See, by the treaty of Tolentine in 1797, might with confidence be relied on. M. Fontanes, the orator of government, had enlarged in eloquent and touching terms on the magnificent spectacle afforded by the re-conversion of the first of European States to the Christian and Catholic faith. 'When the conqueror of Marino,' said he, 'conceived on the field of battle the design of re-establishing the unity of religion, and restoring to the French their ancient worship, he rescued civilization from impending ruin. Day forever memorable! dear alike to the wisdom of the statesman, and the faith of the Christian. It was then that France, abjuring the greatest errors, gave the most useful lessons to the world. She recognized the eternal truth, that irreligious ideas are impolitic and that every attempt against Christianity is a stroke levelled at the best interests of humanity. Universal homage is due to the august pontiff, who, renewing the virtues of the apostolic age, has consecrated the new destinies of the French Empire, and clothed it with the lustre of the days of Clovis and Pepin. Everything has changed around the Catholic faith, but it remains the same! It beholds the rise and fall of empires, but amid their ruins equally as their grandeur, it sees the workings of the Divine administrations. Never did the universe witness such a spectacle as is now exhibited. The days are passed when the empire and the papacy are rival powers. Cordially united, they now go hand in hand to arrest the fatal doctrines which have menaced Europe with a total subversion. May they yield to the combined influence of religion and wisdom.'

"It is not surprising that such a reception from the conqueror who had filled the world with his renown, and such a prospect of re-converting to the Christian faith the first of the European monarchies, should have dazzled the eyes not only of the Pope, but of the whole conclave; but amid the universal illusion it did not escape even at that time the observation of some of the able men who directed the cabinet of Rome, that, flattering as these attentions and expressions were, they were all general, and bore reference only the spiritual extension of the papal sway. Ardently as some temporal advantages were desired, both the emperor and his diplomatists had carefully avoided holding out any distinct pledge, even the most indirect, of such concessions. Of this a painful proof was soon afforded.

"Shortly after his return, however, Pius VII. transmitted a memorial to Napoleon, in which he enumerated the losses which the Holy See had sustained from the French government during the progress of the war, and strongly urged him to imitate the example of Charlemagne, and restore all their possessions. It was not the part of the system of Napoleon to permit the imperial eagles to recede from any territory which they had once occupied, and in a careful answer drawn by the Emperor himself, while he expressed boundless anxiety for the spiritual exaltation of the Holy See, and even admitted a desire, if the occasion should offer, to augment his temporal advantages; yet he distinctly announced, that this must not be expected from any interference with existing arrangements or diminution of the territory of the kingdom of Italy, to which these acquisitions had been annexed. Repeated attempts were afterwards made by the papal government to obtain some relaxation or concession in this particular, but they were always either eluded or met by a direct refusal.

"Still more decisive events speedily demonstrated that, amid all Napoleon's professions of regard, which he really felt for the spiritual authority of the successors of St. Peter, he had no intention of adding to their territorial influence, or of treating them in any other way than his own vassals, who, in every part of their temporal administration, were to take the law from the cabinet of the Tuileries."—Allison, III, pp. 280, 281.

J. D. PRUDDEN.

For the Harbinger.

The Tongue.

The evils done to friends, families and society, by the imprudent use of the tongue, are very great. Many are at this time, undoubtedly, suffering the most complicated distress, and struggling under the most painful apprehension, on account of this sore evil. The nearest ties of nature are broken, the dearest friends are separated, the most sacred connections are dissolved, and love is turned into enmity, by its baneful influence. And may not this, and the innumerable multitude of other things that are daily distracting mankind, be easily traced back to a word unfitly spoken? James says, when alluding to the tongue, "Behold how great a matter a little fire kindleth." Much may be said on the evil arising from not governing this little unruly member of the body, and many very excellent things may be said on the great advantages of subduing it.

The tongue is an index of the heart, as will be seen by Matt. xv. 19, "For out of the heart proceed evil thoughts." Matt. xii. 34, "For out of the abundance of the heart the mouth speaketh." Prov. xxi. 23, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles"; and xviii. 21, "Death and life are in the power of the tongue." James says, "If any man among you seem [or pretend] to be religious, and bridleth not his tongue, this man's religion [or profession] is vain." Though he may appear to be pious, devout, and exact in all the outward performances of religion, yet if he bridleth not the tongue from talebearing, backbiting, evil-speaking, slandering, or vain and foolish ostentatious

talking, his profession is vain. If such persons fancy they have religion, they deceive their own hearts. A mere empty profession never has been and never will be of any service to any one.—Pure religion is to be doers of the word, and not hearers only.

By bridling the tongue seems to be meant the exercise of the understanding. The want of understanding often appears in the imprudent use of the tongue. A man of a good understanding is of a few words and well chosen. "Let your words be few and well chosen." On the contrary, he that has not a good understanding is known by the multitude of his words. "He that hath knowledge spareth his words, and he that shutteth his lips is esteemed a man of understanding." That bridling the tongue refers to the exercise of the understanding appears from the following: "Be ye not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." This seems to be what the apostle has in view in his reasoning on the government of the tongue. If, then, bridling the tongue refers to the exercise of the understanding, in what an extensive point of view does it place the subject. Does it not show the necessity of having our "speech always with grace, seasoned with salt"? Col. iv. 6. "That no corrupt communication proceed out of our mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." "A good man, out of the good treasure of his heart, bringeth forth good things." Does it not teach us the necessity of walking in wisdom towards them that are without, speaking evil of no man, letting the word of Christ dwell in us richly, in all wisdom, teaching and admonishing one another, in psalms and hymns and spiritual songs, singing with grace in the heart to the Lord? Who is a wise man and endued with wisdom among you? let him show out of a good conversation his works with meekness of wisdom. This wisdom is from above; is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy: and the fruit of righteousness is sown in peace of them that make peace. The apostle says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

By governing the tongue, we show wisdom and grace, by which we are able to keep all our appetites and passions under due regulation, and govern the whole body, so as to manifest that we have the spirit and mind that was in Christ.

The tongue is a little member, and hath great influence, and when peudently employed, is very useful: therewith bless we God, and glorify him. We magnify his name with the tongue—with it we call on God the Father. Prayer and supplication are made unto him, and confession unto salvation, by the tongue. Prov. x. 20, "The tongue of the just is as choice silver"; xv. 4, "A wholesome tongue is a tree of life. When the heart is under the influence of grace, the tongue is properly governed, and is wisely and profitably employed, and answers the important purpose for which it was placed among our members—which is to speak the truth in love, and

glorify God in all the delightful exercise of doing his will.

How different it is with the tongue that is not governed: it boasteth great things, and is a fire, a world of iniquity. So is the unbridled tongue among our members: it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. A great amount of iniquity proceeds from the ungoverned tongue. Indeed, there is no iniquity which an unbridled tongue is not capable of producing, either itself or by means of others, whom it entices, commands, or persuades, or provokes. Such is the place it holds among our members, that it defileth the whole body. As a little fire kindleth into a terrible flame, so is the unsubdued tongue: by it is often produced great anger, strife, and envy; from which come confusion and every evil work. The unsubdued tongue is an unruly evil, full of deadly poison, mischievous, deceiving, eminently dangerous in its influence and effect; so much so that it is important that the follower of Christ should watch and guard against it. Job says, "Wickedness is sweet, and is hid under the tongue." This is the very place where the poison lies. Isaiah says, "Wickedness burneth as the fire," "hatred stirreth up strife." Prov. x. 12, "An angry man stirreth up strife, a froward man soweth strife."

GEORGE HENLEY.

Toronto, C. W., Dec. 24, 1847.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, JANUARY 20, 1848.

Removal.

Our meetings in this City have been removed from Shaw's block, to MINERVA HALL, corner of Main and South St Paul streets, where they are held, as usual, three times on the Sabbath, and on Tuesday and Friday evenings.

Some of our subscribers who have sent us One Dollar, have requested that Seventy-five Cents be placed to their credit for the present volume of the Harbinger, and Twenty-five Cents appropriated to aid in paying for the papers we send to the poor. This is an example which we think many will find it their pleasure to imitate, who do not feel able to contribute more largely for this worthy object.—They can send a dollar by mail better than seventy-five cents. The extra twenty-five cents will hardly be missed from a full purse, and three of them will pay for a volume of the Harbinger for a poor brother or sister.

We desire to receive, within a few weeks besides our current expenses, between two and three hundred dollars, to pay our honorable paper maker for a lot of good paper he has recently furnished us. Our friends will much oblige, by lending a helping hand in this matter. We do not intend this as a *dun*, but as a friendly notice, of what would be very agreeable to our wishes at this time; and we trust their response will be equal to our wants.

The names of new subscribers have begun to come in slowly; but sufficiently fast to assure us, that with a zealous and united effort on the part of all the friends of the Harbinger, its list can be raised

to the three thousand. At Le Roy, we laid the matter before a small congregation, and five names were obtained. If others will do likewise, similar or more encouraging fruits will be the result. The fact is, there is yet a thirst for knowledge on the doctrine of the advent, and it is the duty of all to try to satisfy that thirst, and one efficient means of doing it is, by the circulation of our advent papers. Let all awake to duty on this subject: the Lord is at hand.

Be not Deceived.

"Let no man deceive you with vain words."—Eph. v. 6.

From this, and similar texts, I infer, 1. That there would be deceivers in the world, who, through their vain words, would deceive and lead astray from the truth, the inexperienced and unguarded child of God, and, that in the last days, they would become so numerous and artfully deceptive, as to deceive, if possible, the very elect. It is highly important that this fact should be constantly impressed upon each mind: for if we are not apprised that there are many deceivers around us, we shall not be watching against their deception.

2. I infer that God's children would be liable to be deceived: for it would be superfluous to give them these often repeated warnings, if they were proof against deception. The fact that we are imperfect in knowledge, makes it certain that we are liable to be deceived. We never should forget this humiliating fact: for if we know not our own weakness and ignorance, but think ourselves infallible, we shall not be looking out for deception, and shall most surely be caught in the snare of the devil.

3. I infer that, if deceived, the deception may prove fatal to us: for it would be superfluous to warn us against deceptions, if they were harmless in their consequences. The warnings of God are designed to save us from misery and ruin. We should not forget this fact; for if we see nothing to fear, we shall see nothing to shun, and before we are aware of it, shall be decoyed into error, and on the way to destruction, beyond hope of recovery.

4. I infer that if we are deceived, it will be our own fault; for we are told to *let no man do it*, clearly implying that we have ability not to be taken in any snare that may be laid for our feet. Do not forget this very important fact; for if you think you are not responsible for being deceived, you will not try to shun the traps of the enemy, but will be led a willing captive to his will, to your everlasting confusion.

5. I infer that we may be so guarded as not to fall into any hurtful snare: for it would be unreasonable to warn us to do that which we were incapable of performing. God makes no such unjust demands of his children. He has given them his plain word, and ability to understand it, and so long as they follow its requirements, no man will be able to deceive them. But when they leave that word, and listen to the vain, yet perhaps popular and so called orthodox teachings of worldly wisdom, they are deceived and caught in the snare of the enemy. Beware, and let no man deceive you. If he is your minister, your brother, your editor, or nearest earthly friend, heed not his words if they are not according to the plain letter of your Bible. Partake not of his spirit, if it is not Christlike—imitate not his example, if he does not follow Christ.

Let no man deceive you on the plain doctrines of God: for it is the truth that makes free and purifies its possessor. The world is full of the doctrines of men and devils, and the great, the rich, the proud, the worldly wise, and the vast multitude of all classes of men of every clime, are the admirers and blind supporters of these doctrines; they are all

turned unto fables, and think it strange that the humble Christian does not follow their steps. But heed not their entreaties for you to follow their pernicious ways, but cleave closer and closer to the truth, and you will escape the fearful doom that is but just before the deceived throng.

Finally, I infer that there is a great reward for those who will let no man deceive them: for if there were nothing to gain, there would be no inducement to guard against deception. Eternal life, and an inheritance in the kingdom of God, are the priceless treasures we are liable to lose, by being deceived. Every power of the soul, then, should be wide awake, at all suitable times and places, to guard against the deceptions which peril these blessings. We should constantly keep near the Savior's side, abide in his word, and possess his spirit or mind, and no man can then deceive us; but in any other place or condition we are deceived already, and our only salvation is to return to Christ without delay.

Meeting at Le Roy.

Owing to deeply rooted prejudices, and doubtless some to bad roads, this meeting was thinly attended, until Sabbath evening, when the house was well filled with attentive hearers, who listened apparently with deep interest to a discourse from Bro. Pinney, on the time of the Lord's coming, and the nature of the events then to take place. We think some good will be the result of this discourse, as well as others which had been previously delivered.

Bro. Pinney is very confident that the coming of the Lord is near, and is strong in the belief that he will come between this and some time next April, if there is no mistake in the commonly received and generally accredited chronology. He throws the responsibility of a mistake upon the approved chronologists of the past and present day, who were not special believers in the second advent of Christ.—This we think is right. In all our calculations of this magnitude, we think it justifiable to say that such and such will be the result, if our chronology is correct. But whether it is correct or not, it is as certain as that prophecies are true, and corresponding facts immutable, that the coming of the Lord will soon be witnessed. In this faith we found the brethren assembled at Le Roy, fully grounded and settled.

We left before the meeting closed—Bro. Pinney and Bywater were expected to continue it a while longer, and we hope to hear that much good has been the fruit of their labors.

We hope Bro. Pinney will give for the press, the substance of some of his discourses at this meeting; we think they would be meat in due season.

During this meeting, the duty of trying to introduce the cause into new places, or where it is not understood, was considered. Doors seemed to be open in many places, but especially at Batavia and Elmira. Bro. Bywater will do what he can for the former, and Bro. Pinney for the latter place. And as they are not able to go to war at their own charge, one brother offered to meet half the expence necessary to make the proposed effort at Batavia; and others will doubtless aid in making the trial in both places, or in other places, where a door may be opened to do good. And we will here say, that if any one of the Lord's stewards has any thing to appropriate for home missions, or the introduction of the cause into new places, a favorable opportunity is now afforded for him or her to present the offering. We should serve the Lord with our substance as well as with our lips.

Bro. J. R.—Your criticism on Bro. Alling's "short time," we think should be distinctly confined to that point. But you introduce another dis-

puted question, not necessary to be discussed in order to obtain the true light on the "short time."—Sometimes in settling disputed questions, this is necessary; but we think it not so in this case.—We think direct testimony may be given to show Bro. A's mistake.

Advent Herald.

DEAR BRO. HIMES:—Your note to "Bro. Marsh," in the Herald for June 22d, needs some correction, which we hope you will make when you are informed wherein it is incorrect. You say of us, "His selection of articles from his correspondents, however, go to show that he has no scruple or difficulty in publishing the most bitter and slanderous articles against us, without note, comment, or apology. We do not see the harmony between his 'good spirit,' in his editorials, and the unfair, slanderous spirit of his selected, published correspondence. While such a course is pursued, we can have but little confidence, even in the highest professions."

We are not aware that any such communications have been published in the Harbinger. If there have, then we have erred, and when convicted of the wrong, we will make christian satisfaction.—But we cannot now think of even one such "unfair" and "most bitter and slanderous" article, which we have published. Will Bro. Himes name one, and its objectionable words, or correct his mistake? If any of our readers know of any such communication that we have published, we will thank them to point it out, that we may see and correct our error, if we have committed one; for we mean that the Harbinger shall not be made the instrument of "unfair" and "most bitter slander" of even our enemies, much less our brethren. But its correspondents, on all suitable subjects, shall have the privilege of speaking their honest sentiments, though they may cross our views, or even those of the Herald. We profess not to have dominion over the faith of our brethren; for it is by faith they stand.

Again, you say, "But after we had expended so much time, hard labor, and money, to establish the office, and a paper at Rochester, for the good of the Advent cause at the West, on a transfer of the whole to Bro. M., for the interest of the cause, we did not expect it would be perverted to other objects; much less that we, and our faithful coadjutors, should be placed by it in the 'Great Apostacy.'—Under such circumstances, we claim that we had a right to entreat, that he would not distract the Advent cause."

If "expending much time, hard labor, and money," gives "a right," in this case, then so far as money is concerned, a great many would have a better right than Bro. Himes; for they have spent in the cause their hundreds and thousands, while he had nothing of the kind to appropriate, and has only used what the cause has put into his hands; which has been much, and which he, as a wise and faithful steward of his brethren's, or rather his Lord's treasure, has spent for the "Advent cause." But while we commend his untiring perseverance, and faithfulness, in this great and good work, we cannot see that by virtue of these things, he is constituted the possessor of "rights," more than others, to "entreat" or "publicly reprimand."

We regret that you have been no more explicit in what you have said about the "transfer" of the whole "office and paper at Rochester." As you have left the matter, we think a wrong impression will be made. It may be well to state the facts, which we request you to give to your readers.

The first number of the Voice of Truth was published in Albany. By request of Bro. Himes, but

at our own expense, it was removed to Rochester; where the "Glad Tidings of the Kingdom at Hand," had been published, but which for some months had been discontinued. Bro. Himes gave us the privilege of sending our paper to the subscribers of the "Glad Tidings," which were some over one hundred. To some of these it was sent free—others did not want our paper, so that we received but very little real profit, if any, from his old list. This is all there is about the transfer of the paper, with the exception that, at his request, we added the name "Glad Tidings" to the "Voice of Truth."

Relative to the "transfer of the office"—we assumed half the rent of the room—acted as book agent for some time without charge, but afterward had a certain percentage for our services—have paid to him all that has been realized from the sale of his books—have never received the least pecuniary aid in any way from him to assist in publishing our paper—and, finally, by his agreement, all the fixtures and things that constituted his "office" here, were appraised by a competent brother, and we paid their full value in cash to Bro. Himes.

This is all we now recollect about the "transfer" of the "office and a paper at Rochester," on which you say you "expended so much time, hard labor, and money, to establish." We admit that the influence of your office in Rochester was "transferred" or turned to our account, and cheerfully acknowledge that in part it has, in a pecuniary sense, compensated for the influence our paper has given to the sale of your books, which we have advertised freely.

But enough on these matters. What we have done, has been heartily done for the cause of our soon coming Lord. We regret that we have been able to do no more, and to do no better, than which we have done. We have nothing to boast of in this respect, but rather feel that we have been an unprofitable servant. The Lord pardon remissness in duty, and enable us to do more and better, in future, for his greatly suffering and most precious cause; that when he shall come, he may say to me, to you, and to all his faithful servants, Come, ye blessed of my Father, I will make the ruler over many—enter thou into the joy of thy Lord. In view of that great reward, O, how self and our imperfect works sink into insignificance. The Lord forgive us all, if we have spoken or even thought of them boastfully.

"Two Horned Beast."

NO. XII.

"Verse 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark] To ascertain the meaning of the mark which the two-horned beast causes all orders and degrees of men in the Latin world to receive, we need only refer to ch. xiv. 11. where the mark imposed by the two-horned beast is called the mark of his name. The name of the beast is the Latin empire; the mark of his name must, therefore, be his Latin worship; for this reason, that it is the two-horned beast, or false prophet, who causes all descriptions of persons to receive it. Now it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass, and offices of the church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and angels. In a word, the Latin worship is the universal badge of distinction of the Latin church, from all other churches on the face of the earth; and is, therefore, the only infallible mark by which a genuine Papist can be distinguished from the rest of mankind. But the two-horned beast causes all to receive this mark—

"In their right hand, or in their foreheads"]—Right hand, in Scripture language, when used figuratively, represents the physical power of the person of whom it is spoken; and, when applied to God, designates a signal manifestation of divine power against his enemies, and in behalf of his people. See *Psa. xvii. 7, xx. 6, xxi. 8, xlv. 3, 4, &c.* The reception of the mark in the right hand must, therefore, mean that all, so receiving it, devote the whole powers of their mind and body for the propagation of the Latin worship, and in the eradication of all they denominate heresies out of their church. But some receive the mark in their foreheads. By anything being impressed upon the forehead, is meant the public profession of whatever is inscribed or marked upon it: see *Rev. ix. 4, xiv. 1, xxii. 4, &c.* The mark of the beast being received on the forehead, therefore, means that all those so marked make a public profession of the Latin worship; whereby it is evident to all that they form part of the Latin church. Many may be marked in the right hand, who are also marked in their foreheads; but it does not follow that those marked on their foreheads are also marked in their right hand; that is to say, it is not every individual that complies with the Latin worship, who, to the utmost of his power, endeavors to propagate his religious system. Hence the propriety of the words, "He causeth all—to receive a mark in their right hand, or in their foreheads."

"Verse 17. *And that no man might buy or sell, save he that had the mark*]" 'If any,' observes Bishop Newton, 'dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that, they are no longer suffered to buy or sell; they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the pope that he would not permit any one in his power to buy or sell any thing whom he found disobedient to the apostolic see. So the canon of the council of Lateran, under pope Alexander III. made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them. The synod of Tours in France, under the same pope, orders, under the same intermination, that no man should presume to receive or aid them, nor so much as to hold communion with them in *selling or buying*; that, being deprived the comforts of humanity, they may be compelled to repent of the error of their way.' In the tenth and eleventh centuries, the severity against the excommunicated was carried to so high a pitch, that nobody might come near them, not even their own wives, children, or servants; they forfeited all their natural legal rights and privileges, and were excluded from all kinds of offices. The form of excommunication in the Romish church is to take lighted torches, throw them upon the ground with curses and anathemas, and trample them under foot to the ringing of the bells. It is in this, and similar ways, that the false prophet has terrified the Latin world, and kept it in subjection to the secular and spiritual powers.—Those interdicted by the two-horned beast from all offices of civil life, are also such as have not 'the name of the beast, or the number of his name.'"

Famine and disease are committing such awful ravages among the peasantry of Austrian Galicia, that in almost every village a third, and in some places even the half, of the people have died.

"Men love the evil in themselves, yet no man likes it in another; and though a man may be a friend to sin, yet nobody loves the sinner."

Correspondence.

"These epistles, beloved, I write unto you; in which I stir up your pure minds by way of remembrance"—*PETER.*
"Exhort one another: and so much the more as ye see the day approaching."—*PAUL.*

FROM SISTER L. P. HEALY.

BRO. MARSH:—Although a stranger, so far as personal acquaintance is concerned, yet I feel that we are members of the same household. I have had the privilege of becoming somewhat acquainted of late with your paper, and am rejoiced to see the spirit of the good Shepherd manifested in it. I feel that we are living in a time when we can know that Jesus is near, even at the doors. We cannot look on the right hand nor the left, to the heavens nor the earth, to the land nor the sea, without hearing a voice speaking in tones which reach the heart of every believer in God's word, and saying, The Lord is coming. Yes, I believe it, and who can but rejoice? What is there to lure us here? Is not this world a wilderness? Are we not strangers in a strange land, away from our Father and most of his family? I feel like a stranger, for which I praise the Lord; and never again do I desire to recognize any citizenship here. O, I do long to see the time when the whole family will meet together—all of Abraham's children—the number of whom shall be more than the stars of heaven.

Well may the faithful children now look up, and lift up their heads, knowing their redemption draweth nigh. And O what a redemption! What has Jesus bought for me! What has not God done for us? Paul says, "if he withheld not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Jesus has given himself for the life of the world, and blessed are they that eat the bread of life that came down from heaven. Yes, our Lord and Savior, for the joy that was set before him, endured the cross, despising the shame, and I do desire the time to come when he shall experience the joy of seeing his ransomed ones brought back to the blessedness of God; when they shall dwell with him, and God himself shall be with them; when the "kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High"; when the first dominion shall come to the "tower of the flock," and the kingdom to the daughter of Jerusalem. Yes, that glorious day is but just before us; but who may dwell in that holy hill?—He that hath clean hands and a pure heart, and none else.

O, what must we be to stand when he appeareth? I often think of that church which will be preneted "without spot or wrinkle, or any such thing," it will be "without fault before the throne of God." Well, the Lord is preparing some to stand when he appears; but O, how few will be of the wheat that will be gathered into the garner of God, when the chaff is all sifted out. How many seem to be falling, nevertheless the foundation stands sure, and all that are founded upon the rock Christ Jesus will abide the storms, which are now blowing, or may arise.—O, let us be sure that our names are registered in the book of life, and we daily and hourly ripening for the kingdom, having on the whole armor; being dead, and our lives hid with Christ in God. Then when our Life shall appear, we shall also appear with him in glory.

Yours in hope of soon seeing the believer's Life.
LUCRETIA P. HEALY.
Brimfield, Mass., Jan. 6, 1848.

FROM BRO. S. N. GEARS.

BRO. MARSH:—The times in which we live are momentous. Everything goes to prove the correctness of our position. Look which way we may, we see that everything proclaims, in thunder tones, that the great day of the Lord is near, and hasteth greatly. But how few there are who believe it, even among those who profess to be Adventists, if we should judge by their works. O, how little true faith do we see lived out. Well might our Savior say, "Nevertheless, when the Son of man cometh shall he find faith on the earth."

There are many, I verily believe, that identify themselves with the advent people, that are no better

at heart than multitudes that make no profession of piety; still they profess to believe in the Lord's coming. Ask them to throw some of their money into the Lord's treasury, and they complain of their poverty; or to subscribe for an advent paper, and they make the same excuse. Still they indulge themselves in many things that God's word forbids. O, what will a mere profession of religion be worth when the sign of the Son of man appears in heaven? Many, I fear, will find themselves deceived in that day. God help me to examine my own heart, and see that it is pure; for none will be saved but the pure in heart.

The Church of God in this place still look for the Lord; but our spirituality is not what I wish it was. God has done a good deal for the church in this place since '42. He has blessed us with many happy privileges. He has sent many of his faithful servants here, who have preached the gospel to us faithfully. Bro. Bellows, who has been with us most of the time for the last two years, has left us, and gone out more extensively into the field. He has served the church here faithfully since '44. He now feels that God would have him travel and preach. He is a good brother—may God's blessing be upon him.—We have preaching every Sabbath by different brethren, and our house is filled with hearers. My prayer to God is that some more may be saved.

Your unworthy brother,
S. N. GEARS.

North Scituate, R. I., Dec. 20, 1847.

FROM BRO. N. SAFFORD.

BRO. MARSH:—I send you enclosed one dollar, to aid your Poor Fund. The declaration is, the poor we shall always have with us, and we may do them good whenever we will. I can easily imagine, by my own feelings in view of the weekly visits of the Harbinger, with what interest a poor brother or sister will look forward to that day in the week which brings the Harbinger under their humble roof, and it may be too in a place where they have no other help to cheer them along their pilgrimage, and to aid them in understanding the great truths of God's word, and especially those truths that are peculiarly adapted to comfort God's poor, waiting, patient people, in this dark and cloudy day. I sincerely hope all those that love the appearing of Jesus will give according to their ability, and so fulfill the law of Christ.

We have nothing of special interest here. The little flock that meet in Bond street, are watching to be ready, and praying, "Thy kingdom come," and are anticipating the day of our deliverance with great delight, and most sincerely believe from the signs of the times which are thickening around us, that we are called upon to lift up our heads, for our redemption draweth nigh. And in view of the dangers that are multiplying around us, as we draw near the end, we lift up our suppliant cry to Heaven, Come Lord Jesus, and come quickly.

I am exceedingly pleased to see you exercise that charity that suffereth long and is kind towards those who would arraign you before their tribunal. After all, it is a small matter to be judged of men. Hold on, dear brother—the crown is at the end of the race.

Yours, loving the appearing of Jesus,
N. SAFFORD.
New York, Jan. 22, 1848.

FROM BRO. J. L. FALL.

BRO. MARSH:—The people in this western country remain stupid and indifferent in reference to the second advent, and rather wish to charge the low state of religion in part on the movement of the adventists, and also to the anti-slavery movements; but I have observed in some places where neither of these questions have been agitated, that a prayer meeting regularly could not be sustained—and they strongly united, both saint and sinner, to keep their church doors closed against these so-called exciting and soul-destroying, and church-disturbing subjects. There is at this time so much reading matter afloat in the world that it is to be feared the Bible is by some almost entirely forgotten, and by many slightly read. This being the case, is it to be wondered at that many professed Christians do not love the appearing of the Savior? I have felt gratified in reading the Harbinger, from the fact that it does

not shun to rebuke the unpopular sins of the day—such as slavery, war and intemperance—whilst many professed Christians pass these things by with perfect indifference. I should judge from the limited acquaintance I have formed with several of the advent ministers, that they too have lacked for time or disposition to show the house of Jacob their sins; but have rather indulged in the thought that none of these things should concern the Christian—but to look for the immediate appearing of the Savior; which I doubt not is the Christian's duty. Yet, whilst in this probationary state, we are commanded to occupy until the Master comes—in drying up the fountains of iniquity, by healing the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to elevate the oppressed and long neglected slave—that when the Master comes, he may have it to say to his servants, that have acted the part of the good Samaritan in this as well as other crying evils of the day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And where Life's crystal stream is unceasingly flowing,
And the verdure is green, and eternally growing.
Will you go? Sinner, go.

Where the saints clothed in white, cleansed in Life's flowing fountain,
Shining beauteous and bright, shall inhabit the mountain—
Where no death nor dismay, neither trouble nor sorrow,
Shall be felt for to-day, nor be feared for to-morrow.
Will you go, sinner? Go.

I've prepared thee a home—sinner, canst thou believe it?—
And invite thee to come; come, O, come and receive it.
Will you come, sinner? Come! for the tide is receding,
And thy Savior will soon, and forever, cease pleading.
Will you come? Sinner, come!

Original.

[For the Harbinger]
The Lord's Prayer.

This short but comprehensive prayer is often repeated in the pulpit, in the prayer-meeting, and in the services of the domestic circle. Yet how few there are that can pray it in the spirit and in the understanding of it; how few that are ready to have it answered! how few that do not speak falsely when they repeat it!

Seeing that it is not a "vain thing to worship; God," and that he is "jealous of his honor" and "of his glory," I deemed it not inappropriate to pen a few thoughts on the prayer that Jesus taught, for the consideration, and perhaps good, of some of the worshippers that are praying "Thy kingdom come, thy will be done, give us this day our daily bread, and deliver us from evil, for thine is the kingdom, the power, and the glory forever, Amen." strong, fear not, for behold your God will come with vengeance, even your God with a recompense. He will come and save you.

"Yes, he will come, no longer fear,
Tho' earth and hell assail,
His word attests the promise near,
And that can never fail."

In view of his coming, remember the west.
Your brother in hope of eternal life,
F. I. MANSFELD.
Amazon, Ill., Dec. 7, 1847.

FROM BRO. CYRUS TANNER.

BRO. MARSH:—I am much interested in reading many of the communications in the Harbinger, especially those on the signs of the times. If the subject of the end of the wicked or the finally impenitent must be discussed, I hope it may be done in a spirit of love. I have examined the subject some for myself, and I should rejoice and be exceeding glad if I could, or desired to, believe from the word of God, that their end was to be as tolerable as annihilation. But when I read some of the declarations of the blessed Savior, I dare not believe it. For he says, "These shall go away into everlasting punishment." "Take him away and cast him into outer darkness, there shall be weeping and gnashing of teeth." "Where their worm dieth not, and the fire

is not quenched," "In hell he lifted up his eyes, being in torment," "It shall be more tolerable for the inhabitants of Sodom and Gomorrah, in the day of judgment, than for thee," and "The smoke of their torment shall ascend up for ever and ever." When I read these passages, I cannot reconcile them with the idea that the wicked cease to exist after the second death. But I am perfectly willing to leave them in the hands of God, knowing he will do right, and dispose of them to glorify himself.

Yours, confidently believing I shall be among those that shall be changed in a moment, in the twinkling of an eye, when the last trump shall sound.

CYRUS TANNER.

Warren, Pa., Dec. 20, 1847.

EXTRACTS OF LETTERS.

BRO. T. M. PREBLE, East Weare, Mass., Dec. 26, writes:—

"I am still looking for the speedy coming of the Lord, to gather his children to their everlasting home."

BRO. A. H. BRICK, Fitchburg, Mass., Dec. 27, writes:—

"I hope the Harbinger will continue to be a harbinger of the advent of the Lord of glory, and be guided by wisdom from above, and show out of a good conversation its works with meekness of wisdom, remembering that where envying and strife are, there is confusion and every evil work."

BRO. L. WILEY, Boston, N. Y., December 21, writes:—

"The truth makes us free. If our fellow men are not won to Christ by the truth, we are not to turn to preaching fables to please them. The Lord help us faithfully to declare the whole truth and nothing but the truth, till our Lord shall appear, which from the past and present signs, I fully believe will be soon, very soon."

BRO. C. F. SWEET, South Creek, Pa., Dec. 21, writes:—

"I have been endeavoring to present the evidences of the return of the Master, and I believe the truth is doing some good, and will produce fruit to the glory of God, being received into several honest hearts."

BRO. R. W. PICKARD, Niagara, C. W., Dec. 25, writes:—

"There is a little band of pilgrims in this place who are looking for the King of kings to come soon and set up his everlasting kingdom on the new earth. Myself and wife have but recently commenced to serve the Lord, and my prayer is that we may so live, that we may welcome him with joy, when he shall appear."

BRO. S. I. GREEN, Syracuse, N. Y., Dec. 31, writes:—

"Bro. Gross is with us, and is holding up the truth before the people. The Lord help him to proclaim it in a manner that it will take deep hold of the hearts of the people."

BRO. W. E. PETERS, Detroit, Mich., Dec. 26, writes:—

"There are but a very few here who are looking for the Lord from heaven; and when I look abroad over the advent ranks, my heart is made sad at the desolation that has come over them, and their disputings by the way. O, when shall these things have an end, and they that look for the Lord be one in faith, hope and love, as in former times? The Lord direct and keep us unto his heavenly kingdom."

BRO. J. M. STODDARD, Montpelier, Vt., Dec., writes:—

"It cheers my heart to hear from the saints scattered abroad, through the Harbinger, that they are so generally established in the truth. I have been fully established for five years, in the truth that 'the dead know not any thing,' and that the saints will sleep in Jesus, until he shall come and raise them to immortality and eternal life, and give them an inheritance in the kingdom of God. This is my faith and hope."

Sister J. Striker, Wheeler, N. Y., Jan. 2, writes:—

"I live where there is no advent preaching, and

nothing to comfort me in this respect, but my Bible and the Harbinger. Though '47 has passed and our Lord has not come, let us not give up our faith in his near coming; for he that shall come will come, and will not tarry."

BRO. W. WHITE, Sidney, C. W., Dec. 29, writes:—

"We like to hear much about our coming king, whose right it is to reign. The cause, as a general thing, is low in this place. May that great day not come upon us as a thief."

BRO. A. TINKELPAUGH, Milford, Ind., Dec. 28, writes:—

"The brethren in this part of Indiana are few; but blessed be God, the truth presented by Bro. E. Miller has taken hold of some hearts, and they are willing the church and the world should call them 'Millerites.' But many will sleep on until the fires of the great day shall awake them to their doom. That we may all be preserved blameless unto the kingdom of God, is my fervent prayer."

Notices.

BUSINESS NOTES.

J W Roberts—The money was received, and book sent.

W H Dow—He had paid to no. 293.

P H Hough—We publish letters generally according to the order in which they are received. Yours was published in its proper order. We never ask fee or reward.

E Miller, for books, \$2.

S Everett—The mistake was corrected.

W Peabody, for Rochester Tent, \$5.

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LETTERS.—B Morley A N Bentley G Freeman S I Roney W H Dow P H Hough D B Wyatt J Turner W Sheldon A C Judson G Needham N Bassett W Watkins.

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Daniel's wisdom may I know,
Stephen's faith and spirit show;
John's divine communion feel,
Moses' meekness, Joshua's zeal—
Run like thee, unwearied Paul!—
Win the day and conquer all.

Mary's love may I possess—
Lydia's tender-heartedness;
Peter's ardent spirit feel;
James' faith, by works reveal;
Like young Timothy, may I
Every sinful passion fly.

Job's submission let me show—
David's true devotion know;
Samuel's call, O, may I hear;
Laz'rus' happy portion share;
Let Isaiah's hallowed fire
All my new born soul inspire.

Mine be Jacob's wrestling prayer,
Gideon's valiant, steadfast care:
Joseph's purity impart,
Isaac's meditative heart—
Abraham's friendship—let me prove
Faithful to the God of love.

Most of all—may I pursue
That example Jesus drew;
In my life and conduct show
How He lived, and walked below—
Day by day, through grace restored,
Imitate my perfect Lord! [Anon.]

APPENDIX.

Turn me, Lord, and turn me now—
To thy yoke my spirit bow:
Grant me now the pearl to find
Of a meek and quiet mind.

With a calm and peaceful breast,
Let me gain that second rest;
From my works forever cease,
Perfected in holiness! [Wesley.]

Miscellany.

An Unanswerable Argument against War.

BY H. C. WRIGHT.

About fifteen years ago, I was at a hotel in the city of Providence, Rhode Island. In front of the hotel was a noble elm, and under its spreading branches seats were placed for the accommodation of the guests. Here I sat one day, reading a newspaper; but the paper was uninteresting, and I threw it down, and looked around for a more animated companion. Near me sat a very old man, in the garb of the religious Society of Friends, or Quakers. He sat cross-legged upon his chair, his hands locked together on his lap, his broad-brimmed hat on his head, and his countenance calm and serene. He appeared to be lost in meditation. I looked at him for a moment, hesitating to interrupt him; but finally we entered into conversation, which turned upon the views of Friends on the subject of military defence. Thinking it would be easy to show the futility and absurdity of those views, I stated my arguments in favor of defensive resistance. He listened attentively, and then addressed me in nearly these words:

"Well friend, thou believest it right to kill thy enemies in self-defence?"

"Assuredly I do."

"Dost thou believe it to be thy duty to love thy enemies?"

"Certainly I do."

"Then," said he, regarding me with a smile, "if thou must fight thy enemies, I hope thou wilt fight them in love."

"What do you mean by that?" I asked, sharply, "Do you mean to insult me, or are you in earnest?"

"In sober earnest," replied the Friend, kindly but seriously, "I never mean to insult any one. I repeat, that if thou must fight and kill thy enemies, thou art bound, in accordance with thy own views of duty, to fight them and kill them in love."

"But suppose the country is invaded by the British or the Indians, shall I sit still and see our institutions destroyed, and our cities laid in ashes? No, I would go forth to 'kill, slay and destroy' our invaders."

"But thou must 'kill, slay and destroy' them in love."

"And suppose a robber meets me on the highway, and demands my purse or my life, shall I tamely submit to the outrage? Not I; I would first lay him a corpse at my feet."

"Yet thou must lay him a corpse at thy feet in love," quietly interposed the Friend.

I felt annoyed at my inability to answer the old man, who was thus nailing me to my absurd position. I sprang up from my seat, stood before him, and exclaimed, with flashing eyes, and voice raised to its most emphatic pitch,

"What! Do you mean to say that I should allow an assassin to enter my house, to kill my wife and children, without making any resistance? No, I would plaster the wall with his brains, before I would suffer him to do so."

"Friend," said the old man, "I hope thou wilt plaster the wall with his brains all in love."

"And I suppose, if I were the master of a merchant vessel at sea, and a pirate came down upon me, you would advise me not to resist him. For my part, I think I should give him and his crew to the sharks."

"But," said the old man, in a tone of unaltered kindness and serenity, "thou must give them to be food for sharks in love, for thou hast acknowledged it to be thy duty to love thy enemies."

What could I reply? The old man had brought conviction to my mind. I reflected for a moment, and then said, "Well, my good friend, you have convinced me that I must renounce either Christianity or military defence. I clearly saw that the appearing of Jesus will give according to swords and guns, battles and bloodshed, are inconsistent with Christian love."

Districts in Purgatory.

In a lecture against Popery delivered in the city of New York not long since by Dr. Brownlee we heard the following fact related:

A woman and two children called on a lady in Broadway, to ask alms; the woman was dressed in black, and said that she was left a widow with three children she had accompanying her, in distressed circumstances, and she urged her request for alms with considerable earnestness. The lady informed her that she could give her no money, but offered her food and articles of clothing, if she might need them. But these would not do, the widow wanted money, and she insisted so earnestly, on the gift of money, that the lady asked her into the house, and entered into conversation with her, when she heard the following story:

"My husband," said she, "died a few weeks ago, and since that time I've had no peace. Priest called upon me soon after, and reproved me for not paying over to him the sum of money necessary for his release from that place of torment. I asked him how much that would be. 'O,' said he, 'we have different prices for different souls—for saying mass for some we have one hundred dollars, for others, fifty, and for others less. The least sum I can accept for praying the soul of your departed husband out of that place of torment is twenty-four dollars.' And now he gives me no peace, because, you know, I have not the money, and what can I do for the soul of my poor husband!"

The lady took a Bible and handing it to this afflicted woman, said to her,

"Here, take this Bible, and go to the priest you speak of, and request him to fold down a leaf on that place which teaches the doctrine of purgatory, and then you bring the Bible immediately back to me, and I will give you the whole amount you want

to pay for the praying of your husband out of that place of torment."

The poor Romanist was delighted at this proposal. She took the Bible and made off in great haste to the priest.

But she was not gone a great while; she soon returned more sorrowful than before. She told the lady in great distress, that she carried the Bible to the Priest and informed him how he could put her in the way of obtaining the whole amount necessary to procure the release of her husband's soul from the torment of purgatory; but alas! instead of turning down a leaf in her Bible upon the place where it teaches the doctrine of purgatory, he flew into a violent rage, and ordered her from his presence, saying,

"See that the twenty-four dollars are forthcoming or I'll put you under penance for having in your possession that heretical book, and your husband shall never be released from purgatory, till the money is paid down; and mind you, no other Priest but myself can pray him out, for he is in my district!"

..... travel and preach. He is a brother—may God's blessing be upon him.—have preaching every Sabbath by different brethren, and our house is filled with hearers. My prayer-God is that some more may be saved.

Your unworthy brother,

S. N. GEARS.

Orth Scituate, R. I., Dec. 20, 1847.

FROM BRO. N. SAFFORD.

J. MARSH:—I send you enclosed one dollar, to our Poor Fund. The declaration is, the poor all always have with us, and we may do them whenever we will. I can easily imagine, by feelings in view of the weekly visits of the sister, with what interest a poor brother or sister look forward to that day in the week which the Harbinger under their humble roof, and it too in a place where they have no other help, or them along their pilgrimage, and to aid them understanding the great truths of God's word, and those truths that are peculiarly adapted to God's poor, waiting, patient people, in this cloudy day. I sincerely hope all those the appearing of Jesus will give according ability, and so fulfill the law of Christ.

have nothing of special interest here. The clock that meet in Bond street, are watching to pray, and praying, "Thy kingdom come," and anticipating the day of our deliverance with delight, and most sincerely believe from the times which are thickening around us, are called upon to lift up our heads, for our lion draweth nigh. And in view of the danger are multiplying around us, as we draw near we lift up our supplicant cry to Heaven, Come exceedingly pleased to see you ever.

THE COLD TUESDAY.—Tuesday, the 11th of January, 1848, will hereafter be recorded in the New England calendar, as the cold Tuesday. We learn that in Bristol, N. H., the mercury fell to twenty-six degrees below zero on that day. At Lyme, N. H., it was thirty-three below; at Hanover thirty-four; at St. Johnsbury, Vt., the mercury fell to forty, and froze; and at Franconia it froze so hard that it is thought it will require a long spell of moderate weather to thaw it.—[Boston Jour.]

The Advent Harbinger.

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JOSEPH MARSH, EDITOR & PROPRIETOR.

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